The LUTHERAN

CHRISTIAN FAMILY

It makes a happy home

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

l. 38, No. 32

MAY 9, 1956

0 CENTS

THREE BEARS

LITTLE PAULI had asked for the Three Bears story while she "helped" me make the bed.

"Then the three bears came in from their walk in the woods," I said. "When they started to eat their soup, the Daddy Bear said . . ."

"But, Mommy," my daughter's face had a small frown, "they had to say the *blessing* first!"

"Of course they did. I forgot, didn't I? They said their blessing and thanked God for their soup, and *then* the Daddy Bear said, 'Somebody's been eating my soup.' "

Shame on me, I thought. *I goofed that time. In everybody's home there should be a blessing at mealtime, even in the bears' home.*

WE WENT ON with the tale. "And the Mama Bear said, 'Somebody has been eating from *my* soupbowl, too.' " This was so easy. The words were automatic. "Then the little Bear looked into his bow and started to cry, 'Somebody has eater *my* soup all up.' "

Pauli's eyes were big as she added matter-of-factly, "So the Little Bear's mommy gave him some of *her* soup."

"Of course! That's the way it was." I had fumbled again. My three-year-old was showing me how the precepts o Christ fitted into the simple things o daily life, even the telling of an old, old story. Being thankful for our food. Shar ing with one who is less fortunate.

How many times a day do I miss th simple opportunity of putting my thought and beliefs into action?

—RACHEL CONRAD WAHLBERG

The LUTHERAN — News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Robert E. Huldschiner, Assistant Editor. Edmund W. Jones, Art Director

Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen

COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershe S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernest Hoh, Litt.D., John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, LL.D., the Rev. Paul I Valentiner.

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvani H. Torrey Walker, Business Manager. C. A. Bongarzone, Advertising Manager. Harry B. Ward, Circulatic Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1956, by the United Lutheran Publication House. Printed in U.S.. Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 187

THIS WEEK in *The* LUTHERAN

HISTORY IS HARD TO FIND - - - - By Harry J. Kreider 12
Old documents tell story of early Lutheran beginnings in America

REVOLUTION IN AN EGYPTIAN VILLAGE - By Gustav K. Wiencke 14
Christian mission is opening new future to Egyptian peasants

SUNDAY SCHOOL IS DIFFERENT IN GUIANA - By Viola L. Scott 20
Facilities are poor but enthusiasm runs high in South American mission

KAREN'S MOTHER HAS A JOB - - By Margaret Jane Cressman 22
A small sacrifice brought a big reward when it was least expected

NEWS

Church in the News - - - - - - - - - - - - - - 4

Washington: Farm Bill Veto - - - - - By Robert E. Van Deusen 10

Canadian Affairs: U.S. Magazine Tax - - - By Norman Berner 11

Overseas: Swedish government visit to Moscow - By Sten Rodhe 33

SYNOD CONVENTION:
North Carolina - - - - - - - - - By Frank K. Efird 32

News in the Churches:

Florida - - - - C. F. Steck 36
Illinois - - J. E. Cooperrider 38
Michigan - - - C. G. Steele 39
New York:
Buffalo - - - H. A. Bosch 40
Syracuse - - - C. P. Jensen 42
Nova Scotia - - D. A. Conrad 43
Pacific Southwest - - L. F. Mertz 43
Pennsylvania:
Philadelphia - - - - - - - 34
Harrisburg - - Viggo Swensen 35
Pittsburgh - - L. E. Fackler 36

Synod Convention Calendar - 45
Deceased - - - - - - 47

FEATURES

Five Make a Family: Strange Visit - - - By Margaret A. J. Irvin 24

Worship Notebook - - - - - - - - By L. David Miller 26

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 28

Books - - - - - - - - 30
In Conclusion - - - - - 50

THE CHURCH IN THE NEWS

Soviet delegation named

Representing Russia's Lutherans in delegation of eight Soviet Union church leaders who will arrive in the United States on June 2 for a 10-day visit will be Archbishop Jan Kiivet, head of the Lutheran church in Estonia. The Red churchmen will come as guests of the National Council of Churches, returning the recent visit of an American delegation to Russia.

Heading the Russian group will be Metropolitan Nikolai, second-ranking prelate of the Russian Orthodox Church. Other Orthodox members will be Archpriest Michael Slavnitzky, Archpriest Konstantin Ruzhitsky, and Prof. Vladimir Talizin. Baptists in the delegation will be the Rev. Alexei Andreev and the Rev. Alexei Karpov. An Armenian Orthodox clergyman still to be named will complete the octet. Accompanying them as interpreter will be Timothy Smirnoff who served as interpreter for the American churchmen in Moscow in March.

Making the first official visit of Soviet church leaders to the U.S., the group will continue conversations begun with NCCC leaders in Moscow. They will also make a brief tour of several cities in the East.

ULCA membership at new high

Baptized membership in the United Lutheran Church had climbed at the close of 1955 to 2,270,655. This represented an increase of 64,560 or 2.84 per cent during the year, ULCA Secretary F. Eppling Reinartz reported last month to the Executive Board.

Record of the past ten years shows a ULCA gain of 460,579 or 25.5 per cent, Dr. Reinartz said. During the same period the U.S. population increase was approximately 18 per cent.

Confirmed membership at the end of 1955 stood at 1,555,666. There were 4,369 pastors serving 4,383 congregations. Sunday school enrollment was reported at 783,116, a gain of 26,258 over the previous year.

Giving for all causes—local expenses, building funds and benevolences—during 1955 was $83,070,939. This represented a $6.7 million increase over 1954, averaged out to a $74.75 contribution per communing member.

Membership in The Lutheran Church—Missouri Synod was also reported last month. The Rev. Armin Schroeder, synod statistician, said the total of 2,191,403 members in North and South America represented a gain of 86,976 during the year. ULCA figures are only for the U.S. and Canada.

Want board to move

Among the recommendations presented to the Toronto convention of the ULCA in 1954 was one urging that headquarters of all boards, agencies and auxiliaries of the church be centralized in New York and Philadelphia. The Commission on Organizational Structure saw this is an aid to improving the efficiency of the church and providing better communications.

Headquarters of the Brotherhood moved officially last month from Bethlehem, Pennsylvania, to the Church House in New York. At its April meeting the Executive Board decided to recommend to the 1956 convention that the Board of Higher Education move from Washington to New York as soon as facilities are available. The move would strengthen the "existing liaison between the Board

DANCERS IN CHURCH

Three Women Grieving at Foot of Cross" is theme of ballet staged by Dekauw University dancers in Boston University chapel during recent Festival of Religion and the Arts. Festival emphasized historical relationship between Christianity and the drama.

---

f Higher Education and other agencies f the church," the Executive Board felt. he Board of Higher Education is now ne only group outside the New York-hiladelphia orbit.

esegregation statement proposed

The United Lutheran Church at its larrisburg convention this fall will be sked to approve a statement which oints out that Christians have a special esponsibility to follow and uphold due rocess of law in efforts toward racial ntegration. The statement, which also rges that the public school system be pheld and strengthened, was recommended to the ULCA by the Board of ocial Missions at its quarterly meeting ast month.

"We believe that Christians have special responsibilities to keep open the channels of communication and understanding among the different groups in this controversy," the statement says. "The churches can contribute to the solution of the problem by demonstrating in their own corporate lives the possibility of integration." Supreme Court decisions providing for school integration with "deliberate speed" are in harmony with Christian convictions, the statement declares.

"The church must bring a prophetic witness in a tense situation," explained Dr. Harold C. Letts, the board's Secretary for Social Action. He said that discrimination against minority groups "is a denial of our Christian faith and democratic way of life."

The Social Missions Board also approved a statement on marriage and divorce which the ULCA will be asked to adopt. The statement, produced by a special commission which has been studying the subject over a period of years, outlines Christian opportunities in premarital counseling and in the rehabilitation of divorced people.

Evangelism continuation asked

What will happen to the evangelism program in the ULCA when the current Lutheran Evangelism Mission ends in late 1957? Proposals at the 1954 convention included three possibilities: continued supervision by the Board of Social Missions, a separate Board of Evangelism, or a Department of Evangelism under the Executive Board.

Taking action to retain control of the work, the Social Missions Board last month proposed to the ULCA convention that it be authorized to continue a program of evangelism by providing leadership and material for synods and congre-

gations. Under its suggested program, the board would retain the full-time services of the evangelism director, two associate directors and eight field directors. An annual appropriation of $135,000 was asked to underwrite the work permanently.

The board proposed further that two additional staff members be added to its roster—an associate secretary for social action and an associate for inner missions.

Methodists to study integration

More than 3,000 recommendations and resolutions faced the 766 delegates who met at Minneapolis last week for the General Conference of the Methodist Church. Legislative committees will sift and coordinate the material during the two-week session, then present the results for action by the conference. A large number of the proposals concerned clergy rights for women and racial integration.

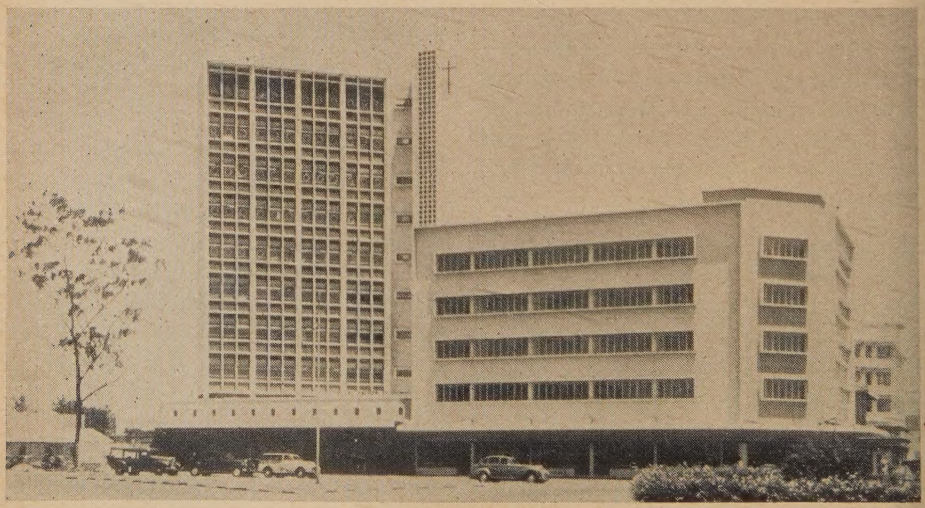
Among the proposals relating to race relations, most likely to be adopted was a recommendation from the 75-member council of bishops that a four-year study be made of the church's jurisdictional structure, with a report to be made to the 1960 General Conference. Most of the 360,000 Negroes within the church are now in the non-geographical Central Jurisdiction. The other five jurisdictions are geographical.

The principle of integration "is no longer debatable," the bishops said. Asserting that "notable advances" have been made in achieving better race relations, the bishops said that now "the sole question centers in procedure." Some delegates objected that the time for study had passed, asked immediate action.

Mayor's attitude criticized

A Michigan mayor is advancing the cause of communism throughout the world, Episcopal Bishop Richard S. Emrich of Michigan said last week.

The mayor, Orville L. Hubbard of Dearborn, had told a reporter for the



MISSION SKYSCRAPER IN AFRICA

Change in foreign mission work is symbolized by new headquarters of Church Missionary Society in Nairobi, Kenya, Africa. When started 57 years ago the Church of England mission occupied wooden hut, soon spread throughout entire colony.

ontgomery (Alabama) *Advertiser* that egroes were not allowed to live in Dear- rn. "I am for complete segregation, ae million per cent on all levels," Mayor ubbard said in the newspaper interview. "Every pastor and Christian" ought to ppose the mayor's attitude, said Bishop mrich. "Mayor Hubbard's views, picked o by the press and spread to Africa, outheast Asia and Japan, are worth any Russian divisions. He may, for a ne, keep Dearborn white but he may so make some lands Communist."

United Church Women of Dearborn assed a resolution condemning the ayor's views. In response, the mayor ggested that if the women "don't like it ere, they can move two miles west." hkster, just west of Dearborn, has a eavy Negro population.

rinceton students hear Hiss

All the hisses were directed against a oman Catholic chaplain as students at rinceton University carried out their lan to hear an address on "The Meaning f Geneva" from Alger Hiss, former tate Department employee. Hiss had een convicted of perjury in 1950 for elling a U.S. Senate Committee that he ad never given official documents to oviet agents, served three and one-half ears in federal prison.

The Rev. Hugh Halton, chaplain to he 315 Roman Catholics among the uni- ersity's 2,875 undergraduates, had led a ove to bar Hiss from appearing before campus audience. The night before the cheduled speech, the Rev. Mr. Halton rranged a meeting to counteract the Hiss ppearance. The invitation to Hiss, he aid, "by uncritical and immature Prince- on undergraduates was an express error f judgment and taste to say the least. t was just plain wrong and it ought to ave been corrected." Hisses and jeers greeted the priest's remarks.

Congressman T. James Tumulty of Jersey City and Willard Edwards, a Washington newspaper man, also spoke to the 540 students who crowded McCosh Hall to listen to the verbal spankings, which Mr. Tumulty suggested should be made physical as well.

University officials had refused to cancel the debating society's invitation to Hiss despite pressure from some alumni and other groups in order to preserve Princeton's tradition of academic freedom. After all the preliminary rumpus, the Hiss speech came as an anti-climax. Addressing 200 students and about 60 reporters in Whig Hall, the former State Department advisor spoke on disarmament and peace, was rewarded with polite applause.

Brazil sees Luther film

Brazilians crowded six large theaters in the city of Sao Paulo last month to see *Martin Lutero*—the Portuguese version of the film *Martin Luther*. Full-page newspaper advertisements and huge banners announced the film's run.

The American-produced film on the life of Luther had been banned from Brazil last year. Strong protests by the press and by Protestant church groups brought about a lifting of the ban last January, but with the provision that no youth under 18 might be admitted to the showings.

Long lines formed at the box offices on April 9, when the film opened, and "some patrons had to stand through the showing after all seats were filled," reported Dr. Stewart W. Herman, executive secretary of the National Lutheran Council's Division of Lutheran World Federation Affairs, who was in Brazil at the time. He also said that "some school girls were admitted without question" to the

showing. Pastors of Brazil's half-million Lutherans had expressed the special wish that their youth might see the film, Dr. Herman said.

Following the week's showings in Sao Paulo, Brazil's second city with a population of more than 2 million, it was expected that the film would be released in other Brazilian cities.

Washington writers honored

Washington newsmen walked off with the honors as the Religious Newswriters Association met at Minneapolis last month. The annual award for excellence in religious journalism went to Kenneth Dole, religion editor of the Washington *Post and Times-Herald.* Elected new president of the organization was another District of Columbia newsman, Casper Nannes, religion editor of the Washington *Star.*

Religious news can help "develop the good will and understanding through which world peace can be achieved," President Eisenhower said in a message to the group.

An informal poll of religious writers showed division of opinion on the question of whether the United States was experiencing "a genuine spiritual awakening." Only five of 30 gave an unqualified "Yes." Three believed current interest in religion was a temporary fad, twelve felt that the genuine and meaningless were combined and could not be weighed separately, ten had other explanations for the "spiritual reawakening."

Clergy plane fares opposed

Clergymen and cocktails aboard commercial airliners were subjects of discussion at a Congressional hearing in Washington last week.

Authorization of reduced plane fares for ministers and missionaries was seen doomed as both the Civil Aeronautics Board and the airlines opposed the move. "Clergy fares" on planes would lead to a demand for similar privileges for other groups, S. G. Tipton, president of the Air Transport Association, told a House Interstate Commerce subcommittee. Chairman Joseph Adams of the CAB said that "special exemptions for ministers would be a serious departure from the sound policy of the existing act." Roman Catholic and Protestant spokesmen had earlier asked approval of legislation which would allow non-subsidized airlines to institute clergy fares if they wished to do so.

Cocktails aloft seen dangerous

Mr. Adams ran into more opposition when he told the committee that "no regulatory action to prohibit the service of liquor on aircraft was justified." He conceded that the CAB had received "an unparalleled flood of protests" against the serving of liquor on planes but said that he knew of no "single incident in which the service of liquor aboard an aircraft has adversely affected the safety of air carrier operations." Drunks who caused trouble on planes were inebriated before they got aboard or carried their personal liquor supply, he said.

Sharply at odds with the CAB chairman were Clarence M. Sayen, president of the Airline Pilots Association and Rowland K. Quinn, Jr., president of the Airline Stewards and Stewardesses Association. Pilots who fly commercial planes strongly object to serving liquor aloft on safety grounds and have experienced several "incidents," Mr. Sayen reported. Mr. Quinn also outlined instances of airborne intoxication and said stewardesses object to serving as barmaids.

Several pilots and church leaders also protested drinking on planes as a menace to safety in the air.

GETS WITTENBERG DEGREE

Dr. Reinold von Thadden-Trieglaff, head of German Evangelical Church Day movement as he arrived in U.S. for month's tour. He received degree in Wittenberg College's new chapel last month.

British lottery plan deplored

Efforts of the British government to encourage sales of its "baby bonds" by a lottery scheme which would give purchasers a chance to win substantial prizes ran into a storm of objection from church groups. Harold Macmillan, Chancellor of the Exchequer in the Eden cabinet, said the plan was not gambling because people buying bonds were assured of a return on their money without risk or loss. There would be no interest on the bonds, however.

The plan would be "socially and morally harmful," declared the British Council of Churches in a resolution adopted at its annual meeting. "The well-being of the country must be based on labor and sacrifice, thrift and personal responsibility," the resollution said. Anglican Bishop George Ingle, chairman of the Churches' Committee on Gambling, deplored the scheme as "nearly a lottery."

Canada gets church radio, TV studio

An abandoned church on Berkeley Street in Toronto was dedicated last month by the United Church of Canada as that land's first church-owned radio and television studio. Dr. Kenneth Beaton, head of the denomination's radio and TV activities, said programs would emanate from the new studio this year.

Noting that the United Church's budget for both radio and television totaled $55,000, Dr. Beaton commented, "Our U.S. counterparts spend more than that on one production." He added that he hoped church programs would soon use paid air time in order to "control the hours we get."

Paid religious programs over the National Broadcasting Company network in the U.S. will include the Missouri Synod-sponsored Lutheran Hour beginning July 1. Network officials said about 75 per cent of the NBC stations would carry the program, which has Dr. Oswald C. J. Hoffmann as its preacher. The Lutheran Hour is also on Mutual Broadcasting System and independent stations, will be heard over more than 800 U.S. stations when the NBC commitment starts. It is also on many foreign stations.

And so forth

Gen. Lauris Norstad, new commander of the North Atlantic Treaty Organization (NATO), is the son of a Lutheran pastor. His brother is an ELC pastor in Minnesota.

The Rev. Christian R. Berg has been named head of Hilfswerk, relief agency of the Evangelical Church in Germany. He succeeds Dr. Herbert Krimm who is now chief of chaplaincy services for the new West German army.

WASHINGTON

By ROBERT VAN DEUSEN

FARM BILL VETO

THE FARM PROBLEM became a top election issue as President Eisenhower vetoed the farm bill. His decisive action ended a long period of uncertainty.

For years, the farm population has not enjoyed a proportionate share of American prosperity. Low prices for crops, and high prices for farm supplies, have kept many farmers operating on a shoestring.

Many devices have been tried to place the farm economy on a sounder footing. Limitation of acreage, purchase of surplus food, price supports at different levels, have been tried.

Price supports for basic products (cotton, wheat, corn, rice, peanuts, and others) have been a cornerstone of agricultural policy under both the Republican and Democratic administrations. The percentage of "parity" which should be guaranteed, and the question of whether supports should be rigid or flexible, have caused bitter disputes between party spokesmen.

"Parity" is a formula which balances farm income against costs and determines what would be a fair price for various products. Under the Truman administration, Congress passed a law promising farmers 90 per cent of parity on their basic crops. If they could not get this on the open market, the government would purchase the commodities.

UNDER THIS SYSTEM, mountains of government-owned crops filled the warehouses. Some of this surplus food was used for school lunches. Some was sent to famine-stricken areas abroad. Millions of pounds were distributed through church and private relief agencies. But still the surplus grew.

The Eisenhower administration faced the problem of reducing the surpluses without bringing on a drastic reduction in farm income. At the suggestion of Secretary Benson, Congress passed a law lowering the percentage of parity guaranteed to the farmers, and making the price supports flexible instead of fixed.

The shift resulted in lowering of some farm prices. Many farmers began to complain and to blame Secretary Benson. The new Democratic Congress, after a year of hearings, passed another farm bill restoring firm price supports at 90 per cent of parity. Benson opposed the bill and asked the President to veto it.

THE DECISION was a hard one in an election year, with the support of farm states hanging in the balance. Some Republican leaders urged Eisenhower to sign the bill. He decided to stand back of Benson, and sent Congress a veto message.

The bill, he said, was a bad one, and would in the long run hurt farm income by increasing surpluses. He softened the blow by announcing an increase of flexible price supports to 82½ per cent of parity on several basic products. He asked Congress to pass a law authorizing a "soil bank," which would pay farmers for reducing production.

It is hard for a layman to judge the merits of the various types of price support and their effect on the farm economy. Whether the decision was wise or not, it was courageous. Only the election results will reveal what it cost Eisenhower to stand by his convictions.

anadian Affairs

U.S. MAGAZINE TAX

THE 1956-57 BUDGET presented re-ntly in the House of Commons has been nerally regarded as a dull, stand-pat air—except for one item that continues stir up a great deal of controversy: a on the advertising revenue of so-led "Canadian editions" of magazines. For several years Canadian publishers ve made representations to the govern-nt regarding the increasing inroads of gazines from abroad both into their culation and into their sales of adver-ng. A number of Canadian periodicals ve reduced their number of issues or ve ceased entirely. Today, about four-hs of the magazines read in Canada not Canadian, and, in the words of minister of finance in his budget eech, "the proportion has been creeping inously upward."

"THE PUBLICATION and circulation of gazines by Canadians, for Canadians, ling about Canadians and what they are ing and what they have to sell," he ntinued, "seems to us a basic and es-ntial thread in the fabric of our national ." He questioned whether his listeners uld contemplate a time when their chil-en could not read a magazine in which re would be Canadian stories based on nadian history or Canadian fiction.

He asserted that the government was y reluctant to interfere with the normal d traditional imports of ordinary mag-nes. But the "special editions" con-uted a special problem. Since they re by-products of a magazine published road they could be produced at lower st and used this advantage to enlarge culation and sell advertising. As a ry exceptional measure" a special ex-e tax of 20 per cent would be levied on ir advertising revenue.

Immediately there was a howl of dissent, from within and from outside the House of Commons. One MP called it "an iniquitous and dishonest tax." Many newspapers opposed it with adjectives like "nasty" and "discriminatory." The Inter-American Press Association protested it as "punitive action." It even became one of the topics at the recent meeting between President Eisenhower and Prime Minister St. Laurent.

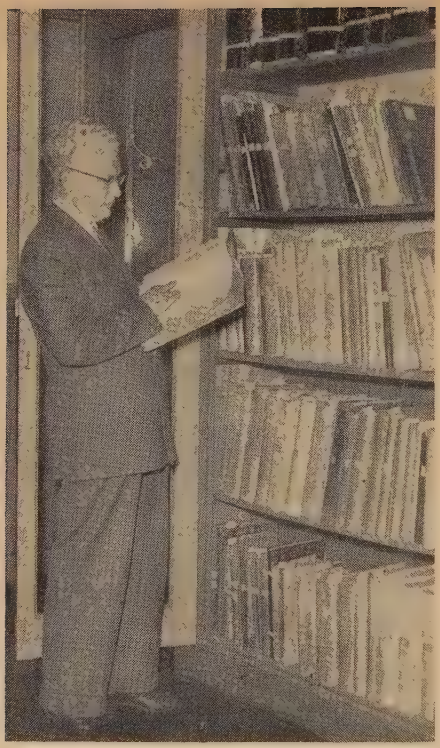
The best-known of the magazines to be affected by the new tax are *Reader's Digest* and *Time*. The former has a larger circulation than any other in Canada. Its English edition runs about 660,000 as compared with 475,000 for *Macleans* and 455,000 for *Liberty*. Its French edition of 200,000 is more than double any French-Canadian periodical. The Canadian edition of *Time* sells 165,000 weekly.

THE TECHNIQUE of the "special" editions is simple. *Reader's Digest,* for example, simply puts on a different cover (usually a Canadian scene), and adds a few footnotes (four, in a recent issue). The articles are the same as in the U.S. edition. Most of the advertising, of course, is Canadian. *Time* inserts a section of Canadian news (three or four pages) but the rest (except the advertising) is from the parent paper.

Competitively, this puts the Canadian magazines in a position of great difficulty. They are somewhat in the same position as a Canadian manufacturer would be if his competitor got most of his raw material free from the parent U.S. company.

The tax will affect only a few magazines. The majority, including THE LUTHERAN, will continue to be admitted free of any charge.

—NORMAN BERNER



History is Hard to Find

Dr. Simon Hart searches through 300-year-old books in Amsterdam to help Dr. Kreider in learning what happened in 17th century New York Lutheranism

SOME DAY we shall have the story, complete and accurate, of how the Lutheran Church in America came into being. Until recently we have not had exact information about one of the earliest chapters.

There were Lutheran congregations in New York a century before the first synod — the Pennsylvania Ministerium — was formed. The story goes back more than 300 years, to the Lutheran Church of New Netherlands, with congregations in New York City and Albany.

It has been my work, as the New York Synod's historian, to keep searching during the past 20 years for old records relating to that first century of New York Lutheranism. The search led not only to numerous places in America but also to Holland, Germany, England, Sweden, the Virgin Islands, and Denmark.

THE RECORDS are principally in the Dutch and German languages. Since Dutch is now practically unknown among Lutherans of America, we want good translations of all the records in that language. Anyone can then read the records and be sure that writers do not misquote or quote imaginary records.

We have an example of imaginary records in the book on Justus Falckner written by Julius Sachse in 1903. Falckner was the first of the Lutheran pastors to be ordained in America, back in 1703.

When Sachse came to write about the ordination, he did not find Falckner's ordination certificate. He took a blank Swedish ordination certificate, added some lines from a report found in the Lutheran archives in Amsterdam, traced the signatures of the three ordaining ministers, and put it into his book as "The official Certificate of Ordination of Dominee Justus Falckner."

Sachse might have succeeded with his forgery but for a curious happening. Twenty-five years after he wrote his book the original ordination certificate was found in a closet in St. James' Lutheran Church in Manhattan.

ABOUT SIX YEARS ago my Holland colleague, Dr. Simon Hart of Amsterdam and I took up seriously the work

By HARRY J. KREIDER
Pastor of St. James' Church, Ozone Park, N. Y.

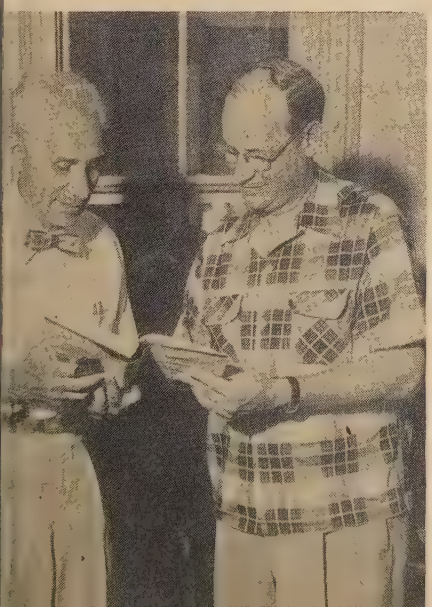
lating the Dutch records. The work not easy if it is to be done accurately i understandingly.

To speed up the translation, I spent t summer in Holland, on a Samuel exler fellowship, to work with Dr. rt, chief archivist in the Amsterdam y archives, and also archivist of the ltheran Church of the Netherlands. He a scholar of ability, which was recog- ed when Wagner College three years o conferred on him the degree of Doc- of Letters.

Dr. Hart and I gave our major atten- n last summer to the minute books of first Lutheran church in New York y. It is an interesting record which, nscribed, makes up nearly 1,000 type- tten pages. Its first entry was made re than 250 years ago.

We translated about 600 pages. With t much out of the way, we shall do remaining 400 pages through cor- pondence. When that is complete, I ll have the task of going over the en- tire thousand pages to make sure the English reads smoothly.

Kreider shows Chester Myrom first copy his recently published history of United heran Synod of New York and New England.



In addition to working steadily on translation of the Dutch records, I made several trips to other countries to search for further records relating to the Lutheran Church in New York. One trip was to Germany. We already had secured nearly 800 pages of letters and reports found in Hamburg. But the collection seemed to be incomplete.

That I found true when I got to work in Hamburg in both the state and the church archives. Fortunately, I had the generous help of Dr. Wilhelm Jensen of the Hamburg Lutheran Church archives.

We found nearly 100 more pages of records pertaining to New York in the minutes of the Hamburg Ministerium. By that time I realized that I should have had a month instead of a week to search in Hamburg. There were many volumes of manuscript records I just could not go through. We found some records at the church archives that will help to fill in our knowledge of the New York Lutheran pastors who were ordained by the Hamburg Ministerium.

I went also to London, with the hope that I might come upon some records. Some New York pastors had correspondence not only with Amsterdam and Hamburg but also with the three German Lutheran churches in London—the Old Hamburg Church (so named because it had been established by merchants from Hamburg), St. Mary's Church, and the Royal Chapel at St. James.

The records of two centuries ago in these old churches were supposed no longer to exist, according to reports which I had received. It is always good, however, to make one's own investigation before accepting reports.

In this case the previous reports were wrong. Again I was fortunate in having the generous assistance of Pastor Gottfried Klapper of the Old Hamburg Church. We found in London the minute book of the church council of the Old Hamburg Church, in which were some important items relating to New York.

We found also the old minutes of St. Mary's Church, but the book was so damaged from the bombing in World War II that we could not even leaf through it for fear the pages would crumble to powder. What a frustrated feeling, when one thinks that if only I could have been there before the war, I could have used this book.

The same is true of the correspondence between these two Lutheran churches and New York. There were letters in the Old Hamburg Church before the war, but Pastor Klapper told me that there are none now. He believes they were all destroyed during the bombing.

I could spare only a week for my search in London. As in Hamburg, I should have had much more time to keep looking, so that I might be certain I had found all the records.

So far I have been unable to track down the old records of the Royal Chapel. The chapel was closed about 1900, and there are a number of places where the old records might be, but it takes time to search for them. One wants to be sure that a search has been made at every possible place.

Of special interest in the Old Hamburg Church minutes was an item in 172[illegible] telling about the call to Wilhelm C. Berkenmeyer to be one of the three candidates balloted for to become pastor of that important church. But Berkenmeyer received the least number of votes. That was fortunate, because two years later he was on his way to New York, to become the great organizer of the Lutheran congregations in that province.

REVOLUTION IN AN EGYPTIAN VILLAGE

By GUSTAV K. WIENCKE

All-village literacy education opens up an exciting new approach for Christian missions

A HEAVY-FOOTED, droop-horned black water buffalo snorted and then galloped down the street of an Egyptian village. There was a thud and a scramble. Whirling about, we saw a half-naked boy fly from the cow and land on his back. In a minute he was up and threw his arms around a black-shawled woman. Over and over he sobbed the same high-pitched Arabic word, and a small crowd gathered. No bones broken, and we moved on through a swarm of pigs, goats, burden-bearing women, gowned farmers plodding to their fields.

A second stampede made us more cautious. Sure enough, the very sight of our western clothes frightened the long-necked, big-boned Egyptian cows. It was best to walk circumspectly. As we went on, we saw big water jars turn in unison

PRIEST AND MAYOR
They co-operate in Deir abu-Hinnis

the feminine heads bearing them swung
ound to look at us. There was no doubt
out it now. We were in a remote area,
the roadless side of the Nile where
v foreigners ever appear.
That morning at 6:30 we had climbed
wn from the train and trustingly fol-
ved a black-skinned Moslem who spoke
English but had come to meet us.
w, an hour and a half later, we were on
other side of the Nile in a sprawling,
mless, mud-brick village. The villagers
iled in a friendly fashion; evidently
y knew who we were and where we
re going. We crossed a dreary ceme-
y which divides the village into two
ts. Some of the mud brick tombs and
ffins" were falling to pieces, exposing
white bones inside. Not a blade of
en anywhere. Here the same thick
st, the crowded, drab earthen houses
l narrow alleys as in any other Egyp-
n village, wedged tightly between desert
one side and narrow lush green fields
l palm trees on the other. But there

was something very different about this village and that was what we had come to see.

DEIR ABU-HINNIS—so the village is called—had asked and begged a missionary to come. Not just one missionary, a wisp of a white-haired woman full of electric energy, but a whole team of fifteen men and women! The woman was friendly but firm when the village delegation visited her in a bigger, nearby town. "Come and teach our people how to read," the delegation implored. They soon discovered that this would not be so simple.

"We will come—IF . . ." said the veteran missionary woman. That *if* covered a good many uncompromising items.

"We cannot give you any money. You must raise any money needed yourselves."

THIS WAS EARLY EGYPTIAN WRITING
Hieroglyphics 5,000 years old

"You must provide housing for all fifteen of us, but we will provide and cook our own food."

"The mayor, the clergy, all the elders, the whole Christian congregation must promise to *work* with us. No one may hold back."

"When we leave, you must take over the work yourselves. We can be with you only a few months. Then we will go on to a Moslem-Christian village."

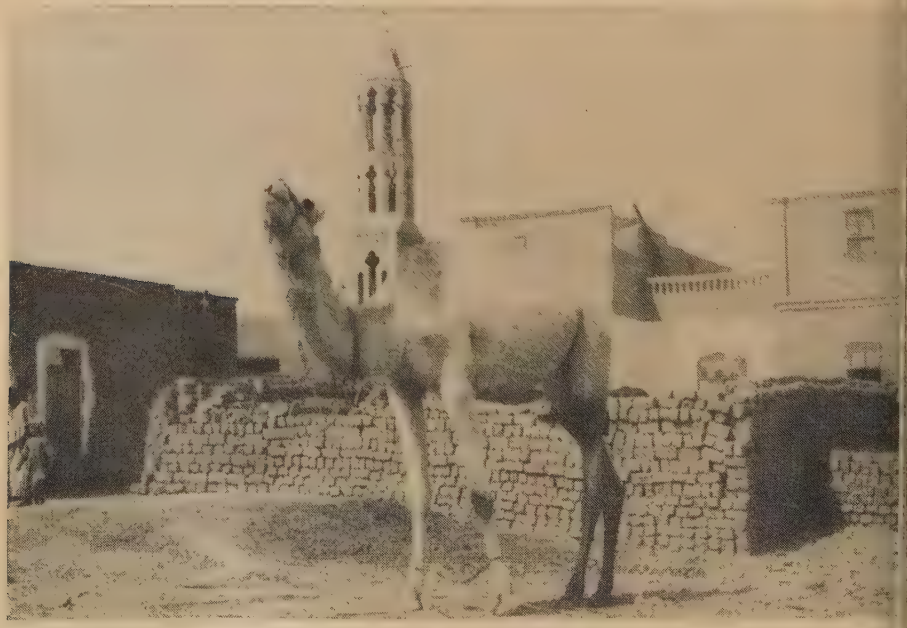
THE DELEGATION had to talk things over among themselves. Yes, they would meet all these conditions. A man offered half his tile-floored house. "I can move upstairs," he said. "The whole village wants you to come."

Still the active old lady hesitated. "Are there any family feuds or serious quarrels in your village?" she asked.

"Yes," they admitted. More than a shabby cemetery divided the village. So they had to return empty-handed.

For many years the mayor had com from the leading Coptic family, a cla numbering two thousand people in a vil lage of five thousand. So had the Copti priest, the mayor's son. But the presen mayor is nearly blind and senile. "W need a new mayor," the people said. A vigorous, intelligent, and "prosperous elder in the evangelical church saw hi opportunity. He had petitioned for a appointment to the office of mayor. N doubt, he was the best man for the jot Now a zig-zag line of intrigue, suspicion jealousy, and even church rivalry split th village into two parts.

IN THIS VILLAGE there are two churche one Coptic, the other Evangelical. Bot are "weekday congregations" becaus there are services every evening as we as on Sunday. The Protestant pastor eve holds street preaching once a week. So th



CAMEL POSES FOR PICTURE IN FRONT OF CHURCH
This is Protestant church in Deir abu-Hinnis

itor set about to work out a Christian
onciliation. The two factions began
e how the quarrel was poisoning the
nmunity. It was a new insight, and the
come was a spiritual victory for the
ntender for the mayor's post. He with-
w and recommended to the district
horities that they name someone from
big Coptic family as mayor. All
ncial matters in the feud were settled,
and the breach was healed. Tri-
phantly, the delegation returned to in-
the missionary, Dr. Davida Finney,
to fetch her all-Egyptian team.

When we arrived, the team had been
work in the village for about three
nths. We wanted to see how the
istians had brought such contagious
husiasm to the village that it was lit-
lly being lifted out of the sleep and
aargy of three thousand years. Dr.
ney plunged immediately into the story
we galloped along mentally, trying
keep up with her.

"Wait a minute," we interrupted. We
e lost in the details and mechanism
how one goes about teaching 5,000
ple to read complex Arabic in a few
nths. "*Why* do they want to learn to
d?"

DR. FINNEY'S eyes sparkled. A few
rs ago, no Egyptian *fellah* (literally,
owman") would have dreamed of lay-
aside his broad-bladed hoe for a book
more than trying to teach a water
falo to talk. Even the *fellaheen* re-
ded themselves as two-legged cattle,
as did the disdainful big-city Egyp-
ns. "Mohammed Naguib changed
t," we were told. "He was close to the
mmon people and they loved him. He
them that they were not cattle but
sons and they believed him." Naguib
now under house arrest near Cairo.
military junta does not dare execute
him. Jamal Abd-al Nasser is present leader of Egypt's revolution, but he does not have Naguib's hold on the common man.

In Deir abu-Hinnis we saw what happens when the *fellaheen* begin to think for themselves. It was not just a matter of learning to read—taking census, making charts, sectioning the village, training teachers, selling six-cent books, starting the Laubach "each-one-teach-one" process. Nor was it just a matter of persuading bashful, moustached farmers to go to school and let some rascal teach them to read a book. Or even getting the timid, shrouded women folk away from babies, water-jars, and domestic drudgery to the printed page.

Learning to read was just the spark. It had set off an explosion of new ideas.

"THEY THOUGHT of all these things themselves," Dr. Finney assured us. "And they are working out practical ways of doing what they want done." Rapidly she went down the list of the village's wants. We jotted them down in our notebook—

—A pure-bred Jersey bull to cross-breed with native stock.
—A motorboat for crossing the Nile so that no sick person need die because he cannot get to the doctor.
—An educational program for children and youth.
—A dispensary and a nurse.
—A diesel irrigation pump, owned by the village rather than having to pay ruinous sums for the service of two privately owned pumps.
—A library, youth center, and club room, with a full-time caretaker.
—Improved poultry.
—Clean and neat streets.
—Home industries using materials at hand.

THESE WERE no pipe dreams. In fact, definite and practical steps had been taken toward most of these projects.

"Come and see the village!" our hosts said. So we made the proper courtesy calls—Coptic priest, the mayor, some elders. The evangelical pastor we found, wearing a red fez and looking after some twelve-foot palm branches. "Everyone who has palm trees should bring ten branches," he announced a previous Sunday. "Bring them by Friday. Otherwise I'll have to come and pick out ten myself." The pastor smiled and said that he now had plenty of material for the roof of the new parish hall. Men were laying the big fronds across the steel, termite-proof beams. The next day they plastered the roof with mud and by the end of the week the room would be ready for use.

Not least of the prominent villagers for us to visit was the Jersey bull. "How they did it, I don't know," said Dr. Finney. "They raised 60 *pounds* to buy the critter." When the animal arrived, the whole village went out to welcome it with flags, music, and ceremony. The same to-do as when Dr. Floyd Shacklock, a literacy movement executive had come. So despite the good doctor's protests, the bull was dubbed Shacklock. "He will mean milk for our little children," said the elder who takes the sleek animal out for a daily walk.

ALL AROUND US were signs of a grim and dusty poverty which the *fellaheen* had accepted uncomplainingly since the time of the Pharaohs. "You bless our house by entering it," they would smile. Inside we saw the "living room." It was a rough, wooden settee. The "bedroom" was a stack of mats to be spread out on the earthen floor of the same room. A pig passed us and went down the "hall." We followed and looked at the kitchen—a stove of mud brick huddled in a corner. "Mother and daughter," said our proud host jokingly. He pointed to two big jars, one of them taller than a man. They held the year's supply of grain. Chickens and all the farm livestock are really *domestic* animals living happily with their human owners.

Between rich and poor there is no difference—except in the number of domestic animals and the food jars, possibly a white band around the man's head. And almost no one here could ever sit back like the rich farmer in Jesus' parable and rejoice that *he*, at least, would not starve in the next two years.

Ten young men on the literacy team—all Egyptians and all Christians—organize the teaching work. Colorful charts indicate the size of each village district and all details of the progress of the project.

"I have lived in Egypt all my life, but I had never before found a way of getting close to everyone in a village," said Dr. Finney. It was true. Egypt is a land where, except in tourist centers, a stranger and Westerner is regarded with suspicion and mistrust, and where we had learned to be ever on our guard. But here we could feel at ease. We were welcome everywhere, as if we, as Christians in America, were personally responsible for what was happening here.

Throughout the day we visited groups of women, jammed together on narrow benches and learning to read. They were as happy as hungry chickens around a pile of corn. Then in the evening we went to church and climbed up on the cement platform. Gasoline lanterns gave off a hissing light. The people came in as they were—the men and boys on one side, the women on the other. In hymn-singing it was volume that counted most. The men led off with uninhibited vigor. Again we were grateful for a friendly letter.

SCENE ALONG THE NILE
Slow-paced life is speeding up in Egypt

reeting which our home ULCA congre-ation had given us. "Pass it on to con-regations over there," they said when e left home.

AFTER THE SERVICE the men settled own to work. Dozens of classes formed. ach class was made up of several teach-g units. It was not "each one teach ne" but "each one teach two or three." ne old farmer was patiently waiting for teacher. We saw the young man arrive nd pull the old man through the first sson. "Why, it's easy!" he exclaimed. efore our eyes he learned seven Arabic tters and could then spell out some ords. Other prize pupils showed us how iently they could read, pronouncing ach word precisely and accurately.

"Fine," we said, as if we understood verything. Fine, indeed. Simply and aturally they were applying teaching ethods sometimes neglected in modern merican Sunday schools as "too advanced." Everyone of those principles was being hammered home in a telling way:

Keep up the enthusiasm!

The pupil must find and correct his own mistakes. Don't do his work for him.

Do not go to the next lesson until the previous lesson is thoroughly learned. Go back and start again if the pupil forgets.

Every absence from class must have a valid excuse.

Give each pupil personal attention.

The next day we saw an old man sitting on the wall of the Jersey bull's pen. In his hand was a red booklet. A grin as wide as his moustache spread across his face. He wanted us to figure out what the Arabic title was. Our failure made him all the more delighted to spell out triumphantly the two words: g-os-p-e-l J-o-h-n. Few people live to be very old in Egypt, but he was happy that before his death would come he could read the Bible for himself.

Sunday School Is Different in Guiana

By VIOLA L. SCOTT

Classes are called off when it rains because parish education buildings are unknown in ULCA's South American mission field

BRITISH GUIANA has approximately sixty-six Lutheran Sunday schools. A few of them meet in churches. Many others meet in or under private homes, or under the blue sky.

The contrast is very great between these Sunday schools and most of the Sunday schools in the United States. There are no parish buildings, no abundance of physical equipment, and rarely a trained staff.

In a few places, such as Georgetown and New Amsterdam, there will be a small staff of semi-trained teachers, but in most of the villages and rural districts the catechist or some active lay member must conduct and teach an entire Sunday school by himself.

Some of these one-man Sunday schools may have as many as sixty-five pupils. The resulting session would probably seem haphazard and very strange to one accustomed to a thoroughly organized Sunday school.

BECAUSE MANY of the teachers have little training, the Sunday school committee of the church draws up and mimeographs lesson sheets and guides for each week's session. The Sunday schools which can afford to purchase supplies, provide weekly picture lesson cards for the pupils to take home. Other Sunday schools distribute free lesson leaflets and other material which many churches in the United States send to the field. This used or surplus literature which is sent is also used in the schools that have more than one class.

In spite of inadequate facilities, children flock to the Sunday schools joyously. If there are no tables, chairs, or benches, many children bring mats or their own little benches to sit on.

Rain automatically cancels outdoor Sunday schools as a rule. Rain also affects the attendance in all schools if the downpour occurs just prior to the opening of the session. A child seldom is blessed with wearing apparel for rainy days, so the few hardy ones who brave the storm usually cover their thinly clad bodies and heads with newspaper, cardboard, burlap, or old cloths. The head especially must be protected, for the Guianese believe that a rain-drenched head will prove fatal. Wet feet cause no concern.

IN THE RIVER PARISHES, where a dugout canoe is the only means of transportation, the entire family arrives together. At these points, Sunday school is conducted just before or immediately after the church service. The waiting parents either sit in the back pews and listen, or attend some special adult meeting which is sometimes conveniently arranged at this hour to eliminate the necessity of another long and sometimes dangerous trip.

These Sunday schools often prosper because some adult takes an especially keen interest in the children. On one of the sugar estates, a tailor lent to us his

SUNDAY SCHOOL TEACHER AND HER CLASS
The great outdoors is the classroom

ny one-room shop for Sunday school nd weekly sewing class sessions. About xty-five children crowd into this 8 x 10- ɔot room. They wedge together on a ible and a few benches.

In spite of cramped, uncomfortable eating arrangements, the children are xceptionally quiet and well-behaved. A ischievous little one is rebuked or thor- ughly chastised by an older brother or ister. They listen attentively to the story, answer review questions, and sing lustily. As they file out after school is over, each one is handed his picture card for the week, and oh! the heartbreak if somehow the supply runs out and some unhappy child must do without.

Each child faithfully brings an offering. They seldom seem to miss. It is rarely more than a copper coin, but in a country where incomes are low and children are many, the gift is generous.

Three Teeth Missing

Susan answers her primary lesson sheets faithfully. From time to time she sends her offering for the work of the Lutheran Sunday School by Mail which operates in western Canada from offices in Saskatoon. The last time she sent her lessons and offering there was a note attached which read as follows: "Every time I lose a tooth, I put it in the oven overnight and it turns into 25 cents for my Sunday school envelope." There was 75 cents in the envelope! Even the fairies have become stewardship-conscious!

—Eleanore L. Gillstrom

KAREN'S MOTHER HAS A JOB

By MARGARET JANE CRESSMAN

"I'M SO GLAD you're wearing the necklace I gave you, Mrs. Martin. I was afraid you didn't really like it, because you never wore it." Karen smiled at me as I straightened the bow on her junior-choir robe.

"Oh, I do like it very much, Karen. You see, your necklace is so especially pretty that I waited to wear it for the first time until I had finished this new dress to wear with it. Don't you think they look nice together?" I asked.

"They sure do!" Karen responded with nine-year-old enthusiasm.

SUDDENLY THE STRAINS of the opening hymn sounded. The choir lined up for the processional. I am always amazed at the way these noisy, bubbly, mischievous juniors manage to become subdued and cherubic-looking when it's time to file in for the service.

As the last child passed me, I took my place in a rear pew. Though my voice joined in with the rest of the congregation singing *"Open now thy gates of beauty,"* my thoughts were revolving on another theme: "If I . . . have not love, I am nothing."

"Oh, help me to remember that, Lord!" I prayed silently. "Help me to be more loving!"

Nearly two months had passed since that Sunday morning when Karen had brought me her choir robe. "Mrs. Martin," she said, "mother said to ask you if you would please make my robe for me. She said if you couldn't do it, she would take a day off from work to make it for me to wear next Sunday, but she doesn't like to ask for time off."

Inwardly I had groaned. But the child's eager brown eyes, wistfully waiting, held mine, and so I said quietly, "All right, Karen, I'll make your robe this week."

KAREN'S GRATEFUL THANKS were lost on me, for my heart was in rebellion. Hadn't I already done more than my share of these choir robes? And why did Karen's mother have to work anyway?—her husband earns more money than mine, I fumed. What if they did have a lot of medical expenses last winter when their son, Karl, was so sick? Was that my concern?

Besides, my mother was coming today for a long-anticipated visit and I wanted my time free to show her some of the interesting and beautiful places here in our state which she had never before visited. Why was I going home with this choir robe? Why hadn't I refused to make it?

These last two weeks I had done little else besides choir robes—shopping with the committee to buy material, cutting them out (twenty-six of them!), getting them to mothers to be sewn, making three for my own children and another for a child whose mother doesn't sew, besides answering all the calls from mothers who weren't quite sure of the assembling directions we had carefully pinned to each garment.

And now this! Angrily I threw the bundle on my sewing machine as I went to the kitchen to prepare Sunday dinner.

Mother's arrival late that afternoon and the joy of having her in our midst tempered my rebellion somewhat. Several days later I finished the choir robe and laughed audibly as I laid it aside, "There, that's done."

"Well, there's another star in your crown," Mother quipped.

"No, I'm afraid not," I replied. "'The Lord loves a cheerful giver' and he knows how I grumbled about this."

Mother smiled in her quiet way.

The next Sunday Karen bounced up to me just before Sunday school time and handed me a small package, obviously wrapped by her own small hands. She could scarcely restrain herself as I carefully unwrapped it to find a lovely, delicately fashioned necklace.

"Why . . . it's . . . beautiful," I faltered, feeling my cheeks flush with shame as I looked from Karen to her mother who was standing quietly beside her. "It's just beautiful!"

"We wanted to say 'thank you' in a small way for making Karen's robe," her mother said. "That's what I hate most about having to work—not having time for things like this which mean so much to the children. By June we hope to have Karl's medical bills paid and then I can quit my job. Then perhaps I can say 'thank-you' in a better way by helping when there are more robes to be made."

"I don't know how to say 'thank-you' myself just now," I said, "but I'll cherish your beautiful gift as long as I live."

"Oh, I guess the necklace will wear out before that," laughed Karen.

"Perhaps the necklace will wear out, Karen," I smiled, "but not the love that it stands for." And to myself I added, "God helping me!"

So you see, Karen, it wasn't just the new dress I needed to wear with your necklace. Even more than that, I needed a new heart, a new spirit.

Now I've lost my place in the hymn. Where are we? Oh, yes,

"To my heart O enter Thou,
Let it be Thy temple now."

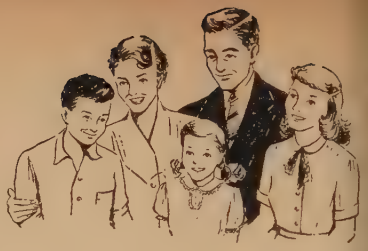
Old North Church in Boston today has a gleaming new steeple. When Hurricane Carol blew down the old tower a year ago, people from all over America sent in contributions so that Old North once again can send into the air a finger-like spire "towering o'er the wrecks of time."

It was from the steeple of this church that Paul Revere got the signal for his famed midnight ride at the start of the Revolutionary War.

But such nation-wide interest, commendable as it is, surely couldn't mean that the Christian Church to many people is simply a museum-piece, a relic of history. Let's hope that many who made contributions were thinking first of all of restoring a church whose real value has been—and will be—the proclamation of the Gospel of salvation.

—Robert H. Thurau

The best time to tackle a minor problem is before he grows up.



STRANGE VISIT

WELCOMING THE NEW refugee family had been such fun. Or perhaps "fun" isn't the word I mean. Anyhow, I was glad that I had a chance to be on the welcoming committee. We didn't want too many to go to the station, yet we wanted the newcomers to realize that a lot of people were looking forward to having them here. Eventually, we decided that the ones who had helped fix up the apartment should have the privilege.

As I drove home in a happy glow, I decided to stop around to see Kathy Matteo. She was invited to come with us, but she gave this new excuse she gives about everything, "Sorry. I can't go out much. My family really needs me at home."

Of course, her family needs her at home. I sometimes have to say that myself, if I've been out a lot. After all, having a mother at home does give a family a feeling of stability and security. There ought to be someone there to come home to, or there's not much point in coming home. One house is pretty much like another except for the people in it.

BUT ACTING as though a mother were some sort of prisoner, bound by invisible chains to her house, is slightly wacky. Kathy's always been a little shy, but she seemed to be fitting into the life of the church nicely until just lately. Dan says it's none of my business. He wants me to let well enough alone. But it's not "well enough" when a person starts withdrawing into some sort of shell.

The house looked so deserted, I almost turned away without ringing the bell. Then I decided to ignore the drawn shades in the living room and ring anyhow. In fact, I rang a second time when my first ring drew no response. After quite a while, Kathy appeared. Her hair was in pin curls. Her eyes looked as though she had either been crying or was half asleep.

"Oh, Connie. Come on in. It's dark in here, but I don't want the sun to fade the rugs."

"New ones?" I asked without thinking, as I had often been there before when the shades were not drawn.

"No. But they're all we have or are ever likely to have. I have to take care of them, whether the family and neighbors think it is necessary or not."

"OH, I DIDN'T MEAN it wasn't necessary I was just—"

"Just surprised that I would bother to take care of them? Oh, I have quite a few abilities no one knows about. Will you have a cup of coffee?"

"No, thanks. I'll only stay a minute. I just wanted you to know we missed you at the station."

"I suppose everyone thinks I should have gone, but I had important things to do here. I must put my home first."

"No one thought you should have been there, or blamed you for putting your home first, Kathy. We just—"

"Just talked me over and decided I was queer because I don't take time to run around to everything, all the time." She looked more like a second-rate movie

ar playing a tragic role than like the athy Matteo I knew.

For a minute I was so outraged by r twisting of my perfectly friendly re-arks, I almost answered her in kind and alked out. Then I could picture how an would laugh when I told him about

"Serves you right for putting your se into things that aren't your affair," would say. And he'd be right.

Well, I had poked my nose into Kathy's siness. Maybe I could still bring some-ing good out of the situation. At least could try.

"Kathy, I'm your friend. If you want snap at me, go ahead. We've known ch other a long time and I know some-ing's bothering you. So be nasty to me you want to. But do try to believe that one is criticizing you or taking of-nse." I smiled into her sullen eyes.

And suddenly they brimmed with tears. f you knew what I'm really like, you'd iticize. You'd take offense. But I'm t going to tell you. So don't try. Not u or anyone else. So go on home to ur sweet understanding Dan! Let him ll you everything you do is perfect with m. And let me work my troubles out y own way!"

"I'll go home if you want me to. I ess I ought to anyhow, because it will on be time for the kids to come home om school. But if you think Dan tells e everything I do is perfect, you don't ow Dan Melton. He doesn't think I'm rfect and I don't think he is. We love ch other, yes. But who'd be able to and being married to a person without ults? We tell each other. And how we ll each other sometimes!"

"You do? You never show it. You ver nag at each other in public."

"Of course, we don't." I took a deep eath and said what I was half afraid to say. "And neither do you and Tony. But we tell each other what we think at home when the children aren't listening. And I'll bet you and Tony do the same thing. I'll bet you're no different from anyone else."

"But I—" she paused as though ready to pour out a lot of things she had kept bottled up inside.

Suddenly I got cold feet. I remembered that I was only a friend and not a person with counseling experience like our pastors. Maybe letting her tell me her troubles would be like opening Pandora's box. She might bring out a lot of stuff I couldn't handle. I said a silent incoherent prayer for help, as I put my arm around her. "If you and Tony fight a little, you're no different from the rest of us. But if it really worries you, why don't you talk to Pastor Ittel, or Pastor Sym? Especially—if you think you're pretty bad. A pastor can help you decide whether you really are and what to do about it."

She shook her head. "A pastor would be shocked silly at what's inside me!"

"You'd be surprised! Why do we say, 'we are sinful and unclean,' if most of the people in the congregation are sweet and pure? In that case they'd be liars, at least! They lie in their teeth every week!"

"No, Connie." She had closed up again. "Nobody needs to know how I feel. I'm doing the right thing, anyhow. And the way I act is what counts. What I'm really like doesn't matter."

"What you're really like matters to me. You're important to more people than just your family, much as they love you. Sorry I barged in when you were busy."

I started home to see my own family and to call one of the pastors about Kathy.

WORSHIP NOTEBOOK

"Forasmuch as Marriage is a holy estate, ordained of God, and to be held in honor by all, it becometh those who enter therein to weigh, with reverent minds, what the Word of God teacheth concerning it."

The opening words of the marriage ceremony leave no doubt as to its religious significance. The opening chords of the wedding music frequently present a confusing, even contradictory interpretation.

All too often the minister pronounces a couple husband and wife to the strains of romantic, irreverent tunes. The high divorce rate in America indicates that many young couples are entering this "holy estate" with starry eyes but hardly with "reverent minds," and with little thought about "what the Word of God teaches" concerning its meaning. Perhaps wedding music is a testimony to a flippant idea of marriage.

WE GRANT that no one intends to be disrespectful. Unfortunately, few people give it any thought at all. What an outrage it would be if the properly vested minister were to smoke while officiating. The music at weddings sometimes is equally absurd and yet no one is offended.

By L. DAVID MILLER

The Rev. Mr. Miller is a professor of music at Wittenberg College. This study of wedding music was first published in "The Lutheran" of June 21, 1950. Requests for copies of this article have been more numerous than requests for anything else printed in "The Lutheran" in the last 10 years.

A few well-meaning but misguided souls can set precedents of wedding customs which become so widely accepted that years of patient education are required to correct them. To break with local tradition may be considered radical, but such action is sometimes necessary to sharpen the consciousness of prospective brides and grooms, stimulating their thought on proper wedding practices.

A civil wedding and a church wedding are different. Any type of wedding ceremony should be approached reverently, but if it is held in God's house it is a religious service. The wedding should not be used as a means of social display.

The same principles apply to music. We may succeed in building up the standards of music at regular church services, but out they go at weddings. Music which should be an aid to worship degenerates to a means of entertainment.

Some vocalists desecrate music which, if properly sung, would be beautiful and appropriate. Other singers, gayly attired in evening clothes instead of the vestment of the church, grasp the opportunity of bringing tears into the eyes of frustrated sentimentalists. Ham actors are not limited to the amateur theater. Such exhibitionism is counter to all that the church teaches about music or marriage.

THE LUTHERAN CHURCH does not dictate wedding procedures to local churches. The rubrics of the Order for Marriage leave many details to the discretion of the officiating minister. However the suggestions and principles are clear, and ministers have been trained in the accepted

ctices of the church. Brides have been isguided by so-called social authorities ho venture to invade the church and tempt to set the standards. It is the erogative of the minister of the church decide upon all procedures. He and s musicians should know what is fitting nd proper.

Contrary to popular practices, the usic at the wedding is not the time for ne bride to subject her guests to the ro- antic favorites of her limited repertoire. er wishes certainly are to be respected, ut are subject to the approval of the inister or of his church musician.

Even when the taste of the prospective ride is above the popular music level, ne may insist on such sentimental and verworked favorites as "Because," "I ove You Truly," "The Indian Love all," "Through the Years," "To a Wild ose," and other selections from musical omedy and light opera.

All of the above selections are just as uch at home on juke boxes and radio nows as they are at weddings. Their ssociations are hardly religious and their ivial expressions of "love" fail to present ne basic emotions necessary for a suc- essful marriage.

One bride-to-be asked an organist to lay "Stardust." Tactfully the organist xplained why music of that type is in- ppropriate in a church service. Tear- ully, the bride replied, "Well, 'Stardust' sacred to us. The orchestra played it t our first dance and we've always nought of it as our own piece. We cer- ainly want it at our wedding."

The organist suggested that they use at the reception, but refused to use it n the church. Whereupon the couple pealed their case to the pastor in the ope that he would override the organ- t's veto. The pastor, however, agreed with the organist. Finally the couple was married, without "Stardust," but not without a few sparks.

If the members of our congregations were educated in the accepted music for a wedding, such embarrassing experiences would not occur. Accounts in the newspapers would no longer report such church weddings as the one in a midwestern town where "My Hero" was played on the xylophone, or where "Lovely to Look At" was played on the organ as the bride floated down the aisle.

Prospective brides and grooms usually are receptive to suggestions about music. They want to make their weddings as beautiful as possible and in the best taste. Most of them simply do not know what they want. The only requests they know to make are the same pieces they have heard at other weddings. The important thing is to inform the young people, and their parents, of the music that is acceptable.

Some leaders handle the problem by printing a list of music that is recommended for weddings. The pastor gives each prospective bride and groom a copy of this list to study. They make their selections from the list and inform the organist what music they prefer.

On each sheet is printed an explanation of the purpose of music in weddings. Such a carefully planned program proves helpful to the couples and improves the music standard of the church, assuring the harmonious marriage of the ministry of the word and the ministry of music.

The following list suggests music which would be desirable in a church wedding:

Soft organ music

Be Thou but Near ..... Bach
Jesus, Joy of Man's Desiring ..... Bach
Arioso ..... Bach
Sonatina (God's Time is Best) ..... Bach

Arioso ..... Handel
Largo ..... Handel
Pax Vobiscum ..... Edmundson
Meditation ..... Kinder
Carillon ..... Sowerby
Aria ..... Peeters
"Florentine Chimes" ..... Bingham
Wedding Carillon on "The Voice that Breathed o'er Eden that Earliest Wedding Day" ..... Schreiner
"Gavotte" ..... Martini
Adoramus Te ..... Palestrina

Loud, joyful organ music

"Trumpet Voluntary" ..... Purcell
"Cortege and Fanfare" ..... Edmundson
Fanfare ..... Lemmens
Nuptial Processional ..... Kreckel
Our God, Our Help in Ages Past, Wehmeyer
Psalm 18 ..... Marcello
Prelude in G Major ..... Bach
Fugue a la Gigue ..... Bach
In Thee is Gladness ..... Bach
Sixth Sonata (Vater Unser) ... Mendelssohn
Messe du Mariage ..... Dubois

Vocal music

O Perfect Love ..... Barnby
Entreat Me Not to Leave Thee .... Gounod
O Lord Most Holy ..... Franck
Beloved it is Morn ..... Alyward
The Lord's Prayer (many fine settings other than Malotte's)
Love Never Faileth ..... Root
The Greatest of These is Love ..... Bitgood

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Compliments

QUESTION: People in our church have me puzzled. I wonder how sincere they are. Four or five people have complimented me on my public speaking, but when they want anyone to do something in this line they call on someone else—usually someone who doesn't do so well.

Last month I made a poster to publicize the Luther League play, and a half dozen young people told me it was good. I had put my best into it. But with the reception for new members coming up, they have asked a newcomer to do all the publicity. I thought I was making some progress in learning to do things and in gaining some standing among the young people, but now I don't know. I am wondering how much good anyone's word really is.

REPLY: You are assuming too much. A compliment is not intended to lift anyone to an eminence above all others, nor does it make certain forms of service one's own little private preserve. Many people compliment us to encourage us to further efforts—they may see in us certain possibilities, even though limited. Some praise is often given as a matter of politeness.

All of us have to learn to accept such expressions as one of the means of "oiling the wheels of society," promoting pleasant associations, putting a person at ease, or helping one to acquire some social courage. We must come to appreciate the good intentions of people, but we ought not to blow them up into something which is not intended—something created by our own imagination.

Let's recognize that practically all people have some kind of talents, small or large, and that we must frequently stand back for the sake of their recognition and help. We have to beware lest our heads be "turned" by pleasant remarks.

rudgery

QUESTION: I am a housewife and the ther of two teen-age girls. My hus- nd and I do not get along well. Rob is st forty, but he hasn't settled down yet. e has taught the girls to look upon me inferior, and to talk to me with utter srespect.

Rob spends most of his time out of the ate, while I am maintaining the home re for the girls. He gives very little pport, and has forced me time and gain to go out and work for the neces- ties of life. I am a college graduate and ave had several good positions, but I an't hold a full-time job and do all that involved in running a home.

While I am not well, I need very badly work, for house payments are over- ue, and a loan which I made to pay ob's debts will be due in above five onths. I have been going out for only casional office work, but I then come ome completely worn out. I could get good teaching position here, but I ouldn't keep it going along with respon- bility for the home and the unceasing npleasantness. When I complain to ob, he just tells me it's all my imagina- on. I feel rejected, unwanted. What to o next—I just don't know. My marriage nd home life seem hopeless.

REPLY: Search yourself for any shortcomings which may be contributing to your trouble. As a rule, the first place to look for causes is in oneself. Then plan a pleasant heart-to-heart talk with Rob, appeal to him for a happy family life, and ask him to get you some consideration from the girls. If you can't accomplish anything in a few months, consult the counselor whose name I am sending.

Delay any action which would break up your home until every possible avenue of help has been explored. If then there remains no ground for hope, explain to your husband that you cannot stand the conditions any longer. Get a teaching position, place the responsibility for the home on Rob, find a place to live near the school, and start living your own life.

Algebra

QUESTION: Flora is a high-school freshman, and is having trouble with algebra. Her teacher has suggested that she be tutored at home so that she may not fall behind the class, and be able to start the next semester with her group. It strikes me as strange that such a suggestion should come from a school. Isn't the school there to teach the youngsters and help them through their difficulties?

REPLY: As far as possible public education should consider the individual needs of children. But school is mainly an arrangement of groups, and teaching procedures necessarily are based on group needs. If the classes are large, a teacher will not have enough time to work with each pupil—especially if he needs much attention.

In the light of the conditions it would be a good thing for you to arrange for tutoring, if it is possible. Such an arrangement may not be so difficult as you may think, and it need not be too expensive. It is sometimes possible to find an advanced high school boy or girl, or a college freshman, who is qualified to explain and simplify the problem for a younger student. Or, perhaps you or your husband could review your high school algebra and give the help that is needed. Such tutoring ought to be set for hours which will not cut the youngster out of recreation.

Healing Power of the Word

Emotional Problems and the Bible. By George H. Muedeking. Muhlenberg Press. 108 pages. $3.

"Shake Well Before Using" might have been an apt title for this excellent book, since it gives important directions on how to use the Bible for healing sick souls.

First of all, this book offers an antidote for the misuse of Scripture in dealing with personal problems. The frequent semi-magical inappropriate use of Scripture in personal problems is less dangerous. This book will help prevent many baffling experiences when applying Scripture to practical uses.

More importantly, and much more extensively, the book demonstrates how to apply the Word effectively and positively. It has to do with antibiotics and vitamins of the spirit. Each chapter begins with a careful diagnosis of emotional problems of people today, Christian and non-Christian. Then it applies appropriate Scripture for its cleansing powers. Whereupon still other Scripture is administered for its powers for recuperation and stimulation of new vitality and emotional health.

It is no exhaustive "Home Medical and Spiritual Advisor," but merely an illustrative handbook, dealing with eight common emotional problems: anxiety, guilt, hate, intolerance, boredom, inferiority, loneliness and doubt, both in their obvious and their masked forms.

Everyone who feels the need for help with emotional problems will find some answers and directions in this book. Pastors and anyone who does counseling will find new resources and techniques through it. It lacks an index but deserves one, since it is bound to be used as a resource book.

Dr. Muedeking is not a theorist. He is the pastor of Christ Church, El Cerrito, Calif., a lecturer at Pacific Seminary, and a member of the American Lutheran Church.

Indianapolis DONALD E. ELDER

Christian Law and Love

The Flame of Life. An Interpretation of the Sermon on the Mount. By Eric Montizambert. Seabury Press. 144 pages. $2.25.

Scholarly study of the Sermon on the Mount has long been neglected. Although the social-gospelers proclaimed the Sermon on the Mount to be the very core of the Christian faith, and wrote innumerable volumes on it, contemporary students of the New Testament leave these to gather dust on the shelves. There has been reluctance in recent years to wrestle with the involved problems of this seemingly simple sermon.

The Flame of Life is an honest, forthright attempt to deal with the Sermon on the Mount on the layman's level. This is not to imply that the book is not scholarly, for it is based upon sound scholarship (minus the footnotes). The book has obviously been pounded out in the course of the author's preaching. It bears the clear marks of a sincere preacher's sustained attempt to plumb the depths of the Word and to preach that Word for the edification of his congregation.

Canon Montizambert rejects the popular notion that the Sermon is the heart of the Christian message, but does assert emphatically that it is the very core of the ethic of our Lord, and that every believer should accept it as the pattern of his social behavior. The unbeliever cannot be expected to scale the sublime heights set forth in the Sermon, for it is axiomatic that no man can fulfill these ideals without God's help.

Undergirding the Sermon is Jesus' revolutionary teaching about God and his relationship to man, namely that God is "utterly accessible" to every man who seeks him in humility and faith. What is impossible for men—as the Sermon surely is—is possible for God.

Is the Sermon the law of the Christian life? The canon answers that love is the law of the Christian life, and the Sermon is ef-

not cause. "It always must be understood as the gradually earned result of that continuing spiritual experience which springs directly, and only from the disciple's personal relationship with Christ, the Lord and master of the believing life."

So. Haven, Mich. K. W. JOHNSON

Strengthen Faith

The Book of Daniel (Torch Bible Commentaries). By E. W. Heaton. Macmillan. 251 pages. $3.

This excellent series of commentaries combines competent scholarship, appreciation of religious values, and clarity of exposition. In this volume an unusually large proportion of space (about 100 pages) is devoted to introduction. This is proper and valuable because so many difficult questions are involved. It is necessary to safeguard against "all that fanciful and fanatical misinterpretation" from which the book has suffered. The author shows that *Daniel* has some significant connections with Wisdom literature, and has less apocalyptic quality than is usually supposed.

Even most conservatives recognize that Daniel was not written in the time of Nebuchadnezzar, but nearly 400 years later. The setting is in the period when Judaism was confronted with Greek civilization and religion, and the Maccabees finally took up arms against the heathen power. "It is the response of a loyal Jewish scribe to an all-out attempt to annihilate true religion."

This writer holds that the stories about the loyalty of Daniel and his companions and the worship of God were written in the earlier part of this period of religious conflict, before it reached its bitterest stages. The aim was to stimulate faithfulness. But the closing chapters are to be dated right in the heat of the struggle with Antiochus, after he had defiled the Temple. The 70 weeks of Chapter 9 run to 164 B.C., when the Temple was freed from Antiochus and rededicated.

Chapter 7 is considered the "creative center" of the book, and is carefully discussed. The symbolic figure of "one like a son of man" is shown as primarily representing the people of God, with a secondary application to the Messiah. The purpose of this and the other visions is to strengthen faith in God as the Lord of history and in the triumph of his kingdom. HAROLD L. CREAGER

Columbia, S. C.

"Revelation" Orchestrated

The Drama of Revelation. By John Wick Bowman. Westminster Press. 159 pages. $2.50.

The book of Revelation is no longer being left to the obscurantists and the long-haired ranters with apoplectic imaginations. Not when one publisher has brought out two such creditable volumes as Herbert Wernecke's *The Book of Revelation Speaks to Us* and John Wick Bowman's *The Drama of the Book of Revelation.*

Dr. Bowman makes a valid and valued contribution in his dramatic arrangement of *Revelation* into acts and scenes. The book is full of fresh insights, once the whole scene and setting are brought into clear focus. His interpretation of the glassy sea, his relating the plagues of chapter 16 to Leviticus 26:2, his discerning the war in heaven as the battle of ideologies, his identification of evil as having no genius except the imitation and counterfeit of God are to mention but a few, to me, original insights without mentioning the intelligent and skillful use of much previous knowledge and interpretation, briefly and effectively presented on every page.

It is amazing how much the author has crowded into so few pages. This may be a strength—or a weakness. My own feeling is that for anyone to whom *Revelation* is *terra incognita,* Wernecke's book is an indispensable supplement. But anyone who misses the thundering climaxes of Dr. Bowman's orchestration of *Revelation* will have done himself great injustice.

And anyone who is missing the new knowledge of *Revelation* which is being made available in our time is missing perhaps the most scintillating and significant thing in recent biblical study.

CHARLES LESLIE VENABLE

Harrisburg, Pa.

North Carolina Sets Records, Raises Goals

By FRANK K. EFIRD

Synod convention endorses seminary campaign, elects officers, and condemns race segregation

MONEY WAS THE chief topic of discussions marked by unanimity at the 152nd annual convention of the North Carolina Synod at Haven Church, Salisbury, April 17-19.

Practically everything passed smoothly. Only once was there anything that even resembled fireworks and that was more like a Roman candle than a bomb. All of it was punctuated with the passing out of ballots and teller's reports, for this was election year.

More money came through Synod Treasurer Charles Heilig's office in 1956 than in any year in the history of the synod. The total was $870,074. The largest chunk was $301,881 received on the $1.5 million Lenoir Rhyne College Development Fund Appeal. Benevolence and Lutheran World Action quotas were paid in full.

"More money will be needed for missions," Chairman Harry Isenhour of the mission committee told delegates. "With the rapid growth of the state, we should start at least 32 new missions between now and 1975. We need from three to five million dollars to do the job well." He pointed out on a map strategic places where work should start. Two congregations were born last year: Prince of Peace, Kinston, and Holy Trinity, Reidsville.

MONEY FOR EXPANSION to meet the challenge of a growing southland was the theme song of representatives from Southern Seminary who presented and got approval for an appeal for $750,000 in 1958 or 1959 to expand the physical plant of the institution and provide for more faculty. There was not a dissenting vote. The seminary is controlled by six southern synods.

Money was asked for Holy Trinity Church, Raleigh. The executive committee recommended that the congregation be allowed to put on a synodical appeal for $100,000 to help provide facilities for the 175 students at North Carolina State College, 140 of whom are from the synod. The Raleigh congregation is now building a parish building costing $259,200. A church will be erected later. This was the only thing during the three days that aroused much debate.

"Money must come in better than ever before on our $343,821 budget, or we will be in bad shape," Stewardship Committee Chairman Ernest L. Misenheimer told the convention in a graphic report complete with charts and visual aids. At present there is a difference of $38,822 between the budget and what congregations have "covenanted." The stewardship committee was given permission to put on a special emergency appeal if needed at the end of the year to reach the budget. Zeb Trexler, associate stewardship secretary of the ULCA, described the sector program which will be tried in the synod this year, and for which the stewardship committee holds high hopes. The $354,671 budget adopted for 1957 is the largest in the synod's history.

The report of Lenoir Rhyne College showed a total paid on the development fund of $634,905 on total pledges of $1,507,183. Payments continue through next year.

ONE OF THE most startling features of the convention was the unanimous vote without discussion of the resolution on the racial problem presented by the committee on social missions. This was adopted: that "The United Evangelical Lutheran Synod of North Carolina declares herself in opposition to

CONTINUED ON PAGE 46

OVERSEAS

wedes talk with Russians. Don't seem sturbed by enmity toward Christianity

SWEDEN: Malmo. April 6.—With his mily and some assistants Swedish Prime inister Erlander spent Easter in Moscow. de visit was intended to emphasize the neu- hl foreign policy of Sweden. Americans ay remember a similar visit to Washing- n, D. C.

The Danish and Norwegian prime min- ers had visited Moscow earlier. Now wedes were praised by Soviet leaders be- use their policy was more neutral than at of the other Scandinavians.

The days were filled by conversations on creased cultural and economic exchange tween Sweden and the Soviet.

Soviet Premier Bulganin said in a fare- ell address that this visit had shown that -operation is possible between countries nich use different political systems. He did ot say anything of differences in culture.

To leading Swedish politicians it does not em to matter much that Sweden is a Chris- an country while Soviet Russia is not. Eve- ngs during the visit were spent with ban- uets and theater performances for the Swed- n guests. Reports do not tell anything of sits to church. Probably the Swedish pre- ier would not have attended Easter church rvices in Sweden either.

Of course Swedish church leaders are ry much concerned about the indifference Christianity shown by so many Swedes. ne Archbishop spoke of it again when on arch 18 he installed the new bishop of ara, Sven Danell, in the office earlier held the father of the new bishop. Skara is e oldest diocese of Sweden. Bishops of ara are listed from the 11th century. The oc se is known as a stronghold of church e . But even there indifference is growing.

All thirteen bishops of Sweden took part the solemn act in the Cathedral of psala. The King and many prominent leaders of Sweden were present, too.

After the installation the bishops convened for two days. They were concerned about the reduction in the number of pastors. The government repeatedly refuses to grant the church the number of pastors which it needs.

The assembly of bishops further named a committee for the control of confirmation textbooks. This appointment was the consequence of a proposal made by a committee which in 1952-54 discussed the present status of confirmation in the Church of Sweden. In the beginning of 1955 this committee published the *Handbok för konfirmationslärare* (Handbook for confirmation teachers) which is now in wide use. At about the same time a prominent young professor of catechetics in Uppsala, Stig Lundholm, published a complementary educational aid: *Konfirmandundervisning. Metodiska elementa* (Confirmation education. Methodical elements).

These two books and the action taken by the bishops last month are signs of increasing educational concern in the church. Nothing will be forced on any pastor. Everybody is still free to use whichever textbook and methods he chooses. But of course the recommendations will be followed by many.

Between 90 and 100 per cent of Swedish youth still comes to this voluntary confirmation education. To many it may be a gesture without deep significance. But it offers an immense opportunity to the church.

The church can still rely on the state schools to teach the elements of Christianity. But the public debate on the religious education in these schools continues to be intense. Secular teachers and newspapers continually argue that the relics of once ample Christianity periods in the school program should be abolished.

So the church must improve its own education more and more. Sunday schools are making good progress, education for confirmation is improved. But much more remains to be done, if the secular movement is to be halted. —STEN RODHE

Ministerium Issues Doctrinal Statement On Administration and Use of Communion

PHILADELPHIA—Delegates to the convention of the Pennsylvania Ministerium this month will read a doctrinal statement on Holy Communion and its use prepared by a special committee of the Ministerium's executive board which may spark some lively debate.

THE STATEMENT, drafted by synodical officers and Ministerium members of the Philadelphia Seminary faculty, intends to clarify the Ministerium's position with regard to innovations introduced in some churches in the administration of the sacrament. In its broad outlines, it reiterates the specifically Lutheran understanding of what Communion is and how it should be given and received.

With frequent reference to the Confessions and the Smalcald Articles, the statement places the preaching of the Gospel squarely at the center of Lutheran liturgical practice. "It is false to assume that preaching of the word is secondary in importance to the 'visible Word,' or that the Word of God is more 'objective' when it comes to us in the form of the sacrament," the committee says.

Rites and ceremonies vary with the changing times and may even vary within one church body, the statement acknowledges, but they must not be in conflict with the Lutheran understanding of the Gospel. This applies both to new rites and ceremonies, and to the revival of old practices not in common use among Lutheran churches.

FORGIVENESS and salvation are the promises implicit in the sacrament of Communion. It is not meant to assure success of human undertakings, is not "a magic rite" intended to offer worldly benefits. This understanding of the sacrament's meaning determines its proper use and administration.

Communion should normally be administered in a congregation. Private communion should be limited to persons who are prevented from attending regular church services by physical circumstances. The statement deems all other forms of communion—at matrimonial services, retreats, or meetings of special groups within congregations or educational institutions—as being in conflict with "purpose and nature" of the sacrament.

MODERATION is advocated in the use of the sacrament. While an increase over the "once-a-year" formula is considered "commendable" a warning against overemphasis on excessive frequency is sounded. "Whenever in our congregations Communion is not administered often enough or at such times as to make it accessible to all, steps should be taken to correct this condition. On the other hand, wherever in our congregations Communion is administered so often as to cause it to be regarded by the participants as a burdensome requirement or to exalt administration for its own sake, steps should be taken to correct this condition," the Ministerium's executive board holds.

Communion is administered by ministers "as a matter of order," the statement says. This practice does not stem from special powers of consecration bestowed on pastors but from their call to perform this function. Neither laymen nor unordained seminarians should administer the sacrament, although nothing prevents laymen from assisting ministers in the administration.

The committee recalled a statement adopted by the Ministerium in 1936 calling for avoidance of practices bearing the mark of non-Lutheran teachings. At that time the synod cited genuflection before the altar, repeated use of the sign of the cross, the kissing of stoles, the multiplication of altar lights, among the innovations to be avoided. The 1956 statement adds that "the use of sanctuary lamps, holy water, and incense belong to the same category."

New Church Added to Roll of ULC Congregations

By VIGGO SWENSEN

HARRISBURG—Epiphany Church, Pleasant Hills, was organized March 18 with 81 charter members. Mission Developer Charles H. Ruby, under the guidance of Home Missions Superintendent Martin L. Tozer, has been working in the area since his graduation from seminary in June 1955.

The first service on Jan. 8 was held in a house chapel constructed by the synodical home missions board. At the organization meeting on April 5 Mr. Ruby was called as pastor. The newest mission of the Central Pennsylvania Synod will be received into membership at the convention this month.

UNITED CHURCHES of Greater Harrisburg reported a total of $11,700 received and pledged in its financial drive ending April 11. This is $1,000 more than in 1955.

The executive committee approved application for membership of an Evangelical and Reformed and a Greek Orthodox congregation. The latter is the first Orthodox church to apply for membership. With the addition of these two the total number of member churches will be 117, according to the Rev. Joseph M. Woods, executive secretary. Paul H. Rhoads, prominent Lutheran attorney, is president of the organization.

MINISTERS heard at a meeting in New Cumberland about some of the mysteries of "sermons from science," a much-discussed display of "scientific facts that demonstrate spiritual truths." Consultant at the meeting was Dr. George E. Speake of the Moody Institute of Science in Los Angeles. Plans were made to bring the production to the forum of the State Education Building in September of this year.

Pennsylvania State House of Representatives passed a resolution in April to make May 1 a day of prayer in Pennsylvania. Adopted by a voice vote and sent to the Senate, it would seek to counteract the Communist May Day celebration of class hatred by asking the governor to proclaim May 1 as "a day of prayer that man in the image and likeness of God be free to walk upon the face of this earth with dignity, humility and love."

DESPITE a severe snowstorm 200 delegates attended opening sessions of the Christian Youth Conference of Greater Harrisburg and Dauphin County March 16 in Christ Church. Theme of the conference was "Youth Choose a Master."

Speakers included the Rev. Leslie Conrad, Jr., executive secretary of the Luther League of America; the Rev. T. Royal Scott, Youth Work director of the Presbyterian Church; the Rev. Warren Hartman, national director of youth work for the E.U.B. Church; and

JUST ORGANIZED, Epiphany Church, Harrisburg, had picture taken after service. Standing in rear are Dr. Martin L. Tozer, synod superintendent of home missions, and the Rev. Charles H. Ruby, developer of new mission.

PA.: HARRISBURG . . .

Oscar L. Lingle, president of the Dauphin County Council of Christian Education.

DEDICATION services for the newly enlarged Church of the Redeemer were held April 8-11. Synod President Dwight F. Putman and former pastors of the congregation, Dr. Alton Motter of Denver, Colo., and the Rev. George E. Whetstone, synod inner missions director, preached. The Rev. Dale S. Bringman is pastor.

LUTHERAN and Reformed congregations participated in rededication services of Bowerman's St. Paul's Union Church, Enterline, April 8. Lutheran Pastor Edward G. Brame was liturgist; Reformed Pastor David H. Rapp preached. Men of the church assisted in the remodeling. The first church, built of logs, was erected in 1825.

Internship Program for Ministry To Be Launched in Synod in Fall

By LUTHER E. FACKLER

PITTSBURGH—An intern school for men preparing for the ministry will be inaugurated in Pittsburgh this fall. The ten-month course is interdenominational.

Among the first to enroll will be students who have had a year or two of seminary work, and older men considering full-time service to the church.

Visits to industries, talks with men of all occupations, leading small groups, and relations with experienced ministers will be part of the training. Dr. Samuel M. Shoemaker, rector of Calvary Episcopal Church, says that "the main objective of the school will be to instruct youngsters just how to win followers for Christ."

The program is being introduced to two ULC churches with Gettysburg Seminary students Arthur Ackerman and Terry Agner assigned to Zion, Penn Hills, and St. John's, Highland.

CONSTRUCTION has begun on a women's dormitory at Thiel College. The building will have 23 student rooms, a housemother's suite, and lounge.

FIRST PROTESTANT CHAPLAIN at the state mental hospital in Torrence is the Rev. Richard H. Bartley, Blairsville, who was appointed part-time chaplain. Pastor Bartley has received endorsement of the Pittsburgh Synod and department of chaplaincy of the Pennsylvania Council of Churches.

THE BOARD OF TRUSTEES of the Lutheran Home for the Aged has set the date for dedication of the home's chapel wing for June 15. Speaker will be Henry E. Harner, secretary of the Commonwealth of Pennsylvania.

FLORIDA

Lutheran Student Center to Open on University of Florida Campus

By CHARLES F. STECK, JR.

SEBRING—Relocation of fraternity houses at the University of Florida has helped a small ULC congregation, Our Saviour's in Gainesville, to provide a spacious center for Lutheran students enrolled in the school, and to add some needed Sunday school space to its own facilities.

There are 300 Lutherans currently studying at the university. The congregation ministering to them has less than 100 confirmed members.

The Florida Synod convention conceded last year that Our Saviour's facilities to provide a ministry to faculty and students were "woefully inadequate" and delegated to its executive committee the task of providing $20,000 for a student center. Funds for the project had already been promised by the National Lutheran Council Division of Student Service. The Board of American Missions also showed interest.

Plans matured suddenly when university authorities led a drive to concentrate fraternity residences on the campus and offered a $70,500 off-campus fraternity property to Our Saviour's Church for $41,000. A $25,000

NEW CAMPUS HOME FOR LUTHERANS
Relocation solved a problem

nt from the NLC and 6,000 from the synod nabled the church to ac- ept the offer. The con- regation under the lead- rship of Pastor William . Kaiser conducted a 4,500 fund drive on its wn, collected pledges of 6,000 payable within the ext two years.

The new center, after epairs and renovation, will provide offices, li- rary, committee rooms, lining room, recreational acilities and a lounge. The second floor will house departments of he congregation's Sunday school.

The purchase includes a five-room cot- age and a two-car garage with apartment.

MISSIONS MAKE PROGRESS

FOUR MISSIONS are rapidly being de- veloped. St. Paul's, Pensacola (Mission De- veloper Frank A. Pelkonen), has set Whit- unday as organization date. St. Stephen's, Tallahassee (Mission Developer Lynn W. Wilfred), will be organized Sept. 30.

Atonement, Sebring (Mission Developer Charles F. Steck, Jr.), held its first service on March 18 with 59 present. Faith, Tampa (Mission Developer Paul A. Weidley), held its first service May 6. It has already se- ected a church site. Negotiations are under- way for its purchase.

GOOD SHEPHERD CHURCH, Tampa, George E. Cressman pastor, organized in 1952, re- ports an Easter attendance of 673 at two morning services with 351 in Sunday school. In response to a request by Synod President Royall A. Yount to all missions to reduce as much as possible the amount accepted from the BAM as salary aid, Good Shepherd vol- unteered an immediate reduction of $600.

BUILDING projects are much in evidence among the established congregations of the synod. St. Paul's Church, Tampa (Pastor Andrew F. Theisz), is completing a $60,000 fund campaign to erect an education build- ing. Over half of the funds have already been subscribed.

St. Andrew's Church, St. Petersburg (Pas- tor Francis I. Fesperman), expects to occupy its first unit in mid-May. Resurrection Church, Daytona Beach (Pastor Douglas F. Wessel), has purchased a new parsonage. A new church site has been selected. Funds for its purchase are in hand.

St. Paul's Church, Sarasota (Pastor Luther N. Schaeffer), is negotiating for a church site on Tamiami Trail. Trinity Church, St. Petersburg (Pastor H. V. Kahlenberg), hopes to liquidate the remaining $55,000 indebtedness of its three-year-old education building by early summer.

Two evangelism missions were scheduled in the Florida Synod this spring. Date for the Miami area, composed of the churches in Miami, Miami Beach, North Miami, Hollywood, Ft. Lauderdale, West Palm Beach and Lake Park-Riviera Beach was April 22-27. The Tampa-St. Petersburg area, including Tampa, Lakeland, Sarasota, Clear- water, and St. Petersburg, was reached May 6-11.

ILLINOIS

"Business As Usual" Sundays Opposed by Chicago Retailers

By JOHN E. COOPERRIDER

CHICAGO—If measures are not taken immediately to curb the practice of keeping stores open on Sundays, theme for Sunday in Chicago may well become that of "business as usual," an association of local retailers said in a circular letter last month.

The letter by the Chicago Retail Furniture Association referred to other organizations and labor unions which had voiced concern over the growing number of stores remaining open on Sunday. It said that the few merchants insisting on operating seven days a week forced others to meet their competition by disregarding Sunday closing rules too. It called particular attention to the harm done by advertising urging the public to shop on Sundays.

The association, in trying to enlist the help of civic organizations and the local clergy, pointed to ordinances enforcing Sunday rest passed by Evanston and River Forest townships and called for a similar ordinance in Chicago.

THE THIRD MISSION in two weeks was organized by the Illinois Synod on April 8. Christ Church, Decatur, with 78 charter members, joined Christ the King Church, Ferguson, Mo., and Gloria Dei Church, Northbrook, both organized Palm Sunday.

The Rev. Carroll L. Charles, synodical mission pastor for the southern and central conferences, spoke at the organization service.

Initial survey work for the new mission was done last spring by Pastor Charles and the Rev. George H. Hoog, mission pastor for the northern and Chicago conferences. The Board of American Missions sent a missionary, the Rev. Franklin Swanson, in September who began services in December.

The Sunday school had an enrollment of 49, and there were 118 baptized members when the church was organized.

CHICAGO LUTHERAN SEMINARY, Maywood, broke ground for a $200,000 married couples' dormitory on March 15.

The new modern building will have 24 apartments—16 with one-and-a-half rooms for couples without children, and eight with two-and-a-half rooms for couples with children.

The dormitory, to be completed by September, will again make available the seminary's west dormitory for single students, allowing for an increase in enrollment.

THE CHICAGO AREA has 430 Lutheran churches with 321,993 baptized members, according to statistics released by the Lutheran Council of Greater Chicago. Missouri Synod leads with 164,539 members. The ULCA is second with 63,319, followed by Augustana with 45,643 and ELC with 23,031.

Dr. Edgar F. Witte, executive director of Lutheran Charities of Chicago, recently announced the opening of a branch office in Springfield to co-ordinate Lutheran welfare work in downstate Illinois.

Forty Illinois Synod congregations participated in the sector plan last fall, the synod's stewardship committee reported, and as a result, the number of tithers in the synod increased 300 per cent and there was an 82 per cent increase in attendance at the worship services of participating congregations.

Westwood Church, Elmwood Park, the Rev. Theodore W. Brosche pastor, dedicated its enlarged church building and parish house April 15.

First Church, East St. Louis, the Rev. Ronald H. Lind pastor, purchased a parish house.

Faith Church, Jacksonville, broke ground March 4 for the first unit of its church building to be used for worship and Sunday school. The building will seat 200 persons. There will be parking facilities for 150 cars.

Belmont Park Church, Chicago, the Rev. Kenneth T. Knudsen pastor, built a seven-room $39,000 parsonage.

MISSION FOR MICHIGAN: Gethsemane Church was organized March 4 at Grand Rapids with 202 confirmed members in North Godwin School. Ministers in front row are, left to right, Michigan Synod President Frank P. Madsen, Mission Developer Frank L. Starkey who began work in the area eight months ago, and Pastor Emeritus Ralph White of Trinity Church, Grand Rapids, Michigan.

MICHIGAN

Synod to Receive Seven Missions at May Convention

By CLYDE G. STEELE

DETROIT—Synod's fourth new mission for 1956, Triumphant Cross, St. Clair Shores, was organized on April 8 with 135 confirmed and 247 baptized members. Mission Developer Robert A. West began work last July and held the first service Oct. 2.

Two services and Sunday school have been held every Sunday and even on Wednesdays during Lent.

The Rev. R. F. Weiskotten of Richmond Hill, N. Y., preached, and Synod President Frank P. Madsen officiated at the organization. A parsonage and lots for the church have been purchased.

CHRIST THE REDEEMER, synod's fifth new congregation in 1956, was organized in Adrian April 22 with 85 confirmed and 145 baptized members. Mission Developer Ronald F. Fuller began work in Adrian last June after a preliminary canvass by the Board of American Missions. Dr. Donald Houser, BAM secretary for English missions, preached on organization day. Property has been purchased.

May 6 has been set as organization day for St. Stephen's in Lansing.

ADVENT, Detroit, will again sponsor a school for retarded children during the summer months. The school is under the direction of Warren Jahnke and Hal Abrams.

Immanuel Church, Jackson, in co-operation with a local layman, is sponsoring a "Prayer for Today" service on an automatic telephone recorder. Prayers are written by Pastor Everett Bunck.

The Rev. William S. Avery has been named camp director for Gun Lake Summer Camp. Pastor Avery, a former associate secretary of the Parish Education Board, is now teaching at the Suomi College and Seminary, Hancock, Mich.

MEMBERS of Augsburg Church, Detroit, gave a surprise reception for Pastor Lightner A. Swan on his 25th ordination anniversary in April. Dr. J. A. McCulloch, pastor emeritus of Children's Memorial Church, Kansas City, and Pastor Swan's foster father, was brought to Detroit to preach.

The Michigan Synod has set up an audio visual depository at Kalamazoo under the direction of Alden D. Lepley. Congregations may obtain visual aids for their use.

MICHIGAN . . .

The synodical Brotherhood convention was held at Trinity Church, Battle Creek, April 22, with Dr. Armin G. Weng, president of the Chicago Seminary, as speaker. ULCW Eastern Conference was entertained by Cross of Glory on April 25, and the United Lutheran Church Women of the Western Conference met at Trinity Church, Battle Creek, April 26.

HIGHWAY CONSTRUCTION AFFECTS SECOND ULC CHURCH

DETROIT'S new Southfield Expressway which will take Advent's building and property (THE LUTHERAN, March 28) will also absorb the property of Prince of Peace Church, a mission organized less than two years ago.

Prince of Peace had purchased lots and completed a successful building fund canvass when they were told that they could not build because the highway would pass through the property.

Although the city will pay compensation in excess of cost, the congregation finds it difficult to locate other desirable lots in the area.

NEW YORK

Lutheran Charities Appeal To Extend Range of Action

By HERBERT A. BOSCH

BUFFALO—A plan of including the Niagara Lutheran Home for the invalid aged—an intersynodical agency—among the items of the 1956 budget of Lutheran Charities Appeal was one of the topics discussed at a western conference meeting at Resurrection Church last month.

The appeal provides support for St. John's Orphan Home, the Home for the Aged, and the Church Extension Society. The conference voiced support for an extended social missions program and opposed cuts of quotas assigned to the congregations in connection with the appeal.

St. John's Church, Hickory Street, the Rev. Martin J. Hoeppner pastor, is conducting a $250,000 building fund campaign for its planned relocation in Williamsville, where chapel services are conducted weekly. Before the downtown property can be sold waivers must be secured from almost 100 potential heirs of the donor of the original church site.

A baptismal font was dedicated at Good Shepherd Church, Tonawanda, the Rev. Edward C. Uthe pastor . . . Cornerstone of St. Timothy's, Grand Island, the Rev. William A. Rowen pastor, was laid on March 25. The Rev. Howard A. Lenhardt, field missionary of the synod and founder of the congregation, spoke. The church is of contemporary design and will cost $90,000.

GROWING PAINS at St. Paul's, Williamsville, make further expansion of the Sunday

CLOSE SCRUTINY is given sermon text delivered at Wagner College chapel service by four Philadelphia Seminary seniors. Seminarians (r. to l.) Jack Printzenhoff, Donald Landis, Clarence Schneider and Edwin Eastman, shown with Wagner Chaplain Paul Kirsch, are touring colleges to tell students about the Philadelphia Seminary.

hool unit necessary. The parsonage is to demolished and educational facilities ecured on the spot. A parsonage will be rchased or built. Pastor Charles J. Menge d his family have secured temporary resi-nce nearby.

More than 400 Luther Leaguers attended e spring rally at Grace Church, North onawanda, the Rev. Hermann B. Miller astor. The older group heard speakers on choice of a career, the younger division scussed teen-age problems.

Paul E. Hoffman, son of Pastor Paul C. offman of Holy Cross Church, Farnham, ho has been studying in Europe, has been ppointed assistant in the Department of In-rmation of the Lutheran World Federation headquarters at Geneva, Switzerland.

ROCHESTER—Five pastors representing 278 years of ministry were honored at the spring session of the Rochester Conference in April. The octogenarians were: the Rev. Carl Betz, Bethlehem; the Rev. Henry C. Erbes, Trinity Church; the Rev. Yost Brandt, retired; the Rev. J. Christian Krahmer, retired; the Rev. William Trebert, retired.

On the 35th ordination anniversary of Synod President Frederick R. Knubel, the conference presented him with gifts. Before becoming the president of the synod, Dr. Knubel was for many years pastor of Church of the Reformation.

St. Luke's, the Rev. M. Luther Sievert pastor, is redecorating its church building.

ONEERS IN MISSION FIELD

SWEET HOME WAS A CLUBHOUSE

HOME MISSION pastors often tell of head-hes and heartaches in starting a new mis-on as well as of their joys. And some ories on the funny side remain to be told.

Three years ago a new mission church as organized in the Southwest. We had nly one available meeting place—the Polish *Pulaski Clubhouse."* The minister's family first, and later men of the congregation, me early every Sunday to clean up the hisky bottles and glasses from the "night efore."

The clubhouse usually had a "hangover" dor. At one time a parishioner said, "I sed to think it was my neighbor's breath was smelling in church every Sunday!"

ONE MORNING, five-year-old twins were lebrating their birthday in Sunday school. s the "Happy Birthday" song progressed, ey were swinging to the music—little-boy shion—when one of the twins disappeared.

Our pastor and a member of the church ad designed a collapsible altar that folded r weekday storage. The false front was nly a parament. As the boy leaned back, e fell through and out of sight!

BEFORE CHRISTMAS, the five-year-olds were learning songs around their tables. Due to crowded conditions it sounded like a "Chinese school room." One mother called to tell us her child came home singing, "Away the Lone Ranger." He hadn't heard right, of course.

This reminded me of our older daughter, years ago, as I listened to her praying the Lord's Prayer at age three. She was devoutly saying, "And deliver us from measles." Of course she knew nothing about evil, but we were having an epidemic of measles.

AT "PULASKI CHURCH" one Sunday morning, we arrived at the clubhouse to find it had been redecorated. On all walls were eight-foot dancing figures. No one fell asleep in church that day! Looking down gracefully on each side of our altar were bright, gaily dressed (thank goodness) dancers.

P.S. We indeed give thanks each Sunday for our beautiful new mission church. Our appreciation is heightened after having worshiped without a church for so long.

BETTY SCHOTT

Weiskotten Called as Pastor For Resurrection Church

By CHRISTIAN P. JENSEN

SYRACUSE—Events moved fast for the newly formed Church of the Resurrection in Syracuse. On March 5 the Supreme Court of Onondaga County approved the consolidation of Mt. Tabor and Redeemer churches to form the new congregation. The next day the new church council met and elected its officers.

On March 18 the Rev. Edward F. Weiskotten was called as pastor. He had been pastor of Mt. Tabor Church. At the same meeting a constitution and budget were adopted and the congregation voted to pay off the balance of the mortgage on the Mt. Tabor property, making both church properties debt-free.

CENTRAL CONFERENCE met in Church of the Atonement, Syracuse, April 10. The Rev. John E. Sjauken preached at Communion. Dr. F. R. Knubel spoke.

Officers for the year are the Rev. A. W. Hergenhan, Oswego, president; the Rev. M. E. Yearke, Johnson City, vice president; the Rev. J. E. Sjauken, Syracuse, secretary; and Mr. Kenneth Doty, treasurer. Members of conference executive committee are C. Fingerhut, Utica, and K. Dreiling, Syracuse. P. E. Waltz, Endicott, was elected to the synod executive committee.

SPEAKER at the convention of the Central Conference Brotherhood at Holy Nativity Church, Endicott, May 5 was the Rev. Walter E. Bock, regional evangelism director.

ORGANIZATION of Good Shepherd Church, Fayetteville, was completed April 15. The Rev. Allen Griep is board missionary.

The Rev. Howard A. Lenhardt, synod field missionary, conducted the organization. The Rev. Arthur W. Hergenhan, Central Conference president, presented the mission with its parish register.

SERVICES began at the Fayetteville municipal building in October. The congregation has already purchased an electronic organ. Men of the mission made altar and pulpit. Church school attendance is averaging 52 a week.

The charter membership was composed of 62 transferring from churches in and outside Syracuse; 61 were received by adult confirmation and reprofession of faith; eight came from Missouri Synod churches.

FAIRMOUNT MISSION, known as St. Michael's Church, held its first service on Palm Sunday. An overflow crowd of 154 packed the small church building belonging to the Nazarene temporarily used for services.

A house-chapel will be built this summer on land adjoining the site of the future church.

An altar was built by William Coe of the organizational committee. Cross and paraments came from Resurrection Church,

PROSPECTS ARE BRIGHT for Rasmas Reksaus, 15-year-old pianist, winner of a state-wide California talent contest recently held at Santa Cruz. Rasmas came to the United States with her parents under sponsorship of the Lutheran Refugee Service of Northern California.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

cuse. Mission developer is Pastor Paul Kaiser, formerly of New Haven, Conn. Pastor Robert J. Nelson of St. Paul's urch, Utica, announced his resignation accept a call from Redeemer Church, ooklyn, and was praised in an editorial the *Utica Press* for his services to the nmunity. He conducted weekly TV proams for the Utica Council of Churches.

Pastor William C. Nolte has completed years of service at the Lutheran Church me of Clinton. Mrs. Nolte serves as tron. Extensive improvements have been de to the home in the past year and the me family has been increased from 28 to plus five workers.

VA SCOTIA

ynod Starts Missions Newfoundland, Halifax

By DOUGLAS A. CONRAD

HALIFAX—Two new fields are being ened by the Nova Scotia Synod. The Rev. valds R. Glubis has been called by the ard of American Missions to work among tvians and Germans in the province of wfoundland. This is the first Lutheran ssion in the province.

Michas N. Ohnstad, a student at Northstern Seminary, has accepted a call from Board of American Missions to take er the work started by Pastor Douglas A. nrad in Spryfield, a suburb of Halifax.

THE SYNOD'S "greatest opportunity" acding to Evangelism Chairman R. E. ber—the evangelism mission from April to 27—held the attention of all particiting congregations.

St. Paul's Luther League of Bridgewater lunteered to organize a free baby-sitting vice for parents desiring to attend servs. Zion Luther League, Lunenburg, also lunteered.

fore attending the meeting of the United theran Church Women at Resurrection urch, Halifax, members spent an hour ling on Lutherans to arouse interest in the mission.

THE MEMBERS of St. Andrew's Church, West Northfield, paid off the debt on their new church building—in spite of the fact that the parish has had no pastor for almost a year.

PACIFIC SOUTHWEST

Ten Congregations Received At Synod Meeting in Arizona

By LOUIS F. MERTZ

LOS ANGELES—Ten congregations, three more than in 1955, were received at the convention of the Pacific Southwest Synod in Phoenix, Ariz., this month. The success of the synod's mission program gave emphasis to data released in advance of the convention showing that the synod's communing membership had tripled during the last ten years while the number of congregations doubled.

With Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, as ULC representative, delegates gathered at Faith Church May 7-10. It was the first time the convention had been scheduled after Easter.

EVANGELISM MISSION programs in San Francisco were publicized by TV Station KRON which gave time to Pastor Milus W. Bonker of Grace Church, Richmond, to present the mission April 29-May 4.

THE GROUNDBREAKING for Camp Yolijwa brought synod, conference, and Brotherhood officials with hundreds of youngsters to the Oak Glen site. Estimated cost of camp facility construction is $97,000.

CORNERSTONES were laid April 8 for the addition of the home for the aged in Alhambra, and April 15 for Reformation Church in Las Vegas, Nev.

VISIT MESSIAH'S

Great New Church
For A New World

Philadelphia's Crossroads
Broad and Boulevard (4400N)

SERVICES
10 A.M. 11 A.M. 7:30 P.M.
Dr. Ross Stover

NEW BOOKS FROM THE

Westminster Press

The Virgin Mary

By Giovanni Miegge. A forthright examination of the position of Mary of Nazareth in the Christian religion. "Scholarly and discerning. Written with fine historical perspective and theological balance, and without any trace of bigotry."—from the Foreword by John A. Mackay. *$3.50*

Clinical Training for Pastoral Care

By David Belgum. A long-needed guidebook for members of the clergy engaged in pastoral care in hospitals or with the sick. *$3.00*

The Cross in the Old Testament

By H. Wheeler Robinson. Three important books in one volume—*The Cross of Job, The Cross of the Servant,* and *The Cross of Jeremiah.* *$3.00*

Christ and His Church

By Anders Nygren. Shows how the unity between Christ and His church offers the only ultimate ground for the unity of the church. *$2.50*

The Holy Spirit in Christian Theology

By George S. Hendry. Shows how the doctrine of the Holy Spirit is "the real core of many controversial issues" in present-day theology. *$2.50*

Service Music for the Adult Choir

Edited by W. Lawrence Curry. *Introits, Responses,* and *Amens,* published in response to constantly increasing demand. Paperbound. 1-4 copies *$1.10 each.* 5 or more 90¢

At all bookstores
THE WESTMINSTER PRESS
Philadelphia 7

NOD CONVENTION CALENDAR

y

16. West Virginia. Jackson's Mill, W. Va.
16. Florida. St. Mark, Miami, Fla.
16. Michigan. Redeemer, Lansing, Mich.
17. Illinois. St. Mark, St. Louis, Mo.
17. Pacific. Trinity, Longview, Wash.
17. Central States. Trinity, Lawrence, Kan.
17. Northwest. Pentecost, Milwaukee, Wis.
17. Wartburg. St. John, Springfield, Ill.
22. Caribbean. Holy Trinity, Frederiksted, St. Croix, V. I.
23. Central Pennsylvania. Grace, Lancaster, Pa.
23. New Jersey. St. John, Ocean City, N. J.
24. Iowa. St. Paul, Clinton, Iowa
24. Ohio. First, Findlay, Ohio
24. Pennsylvania Ministerium. The Inn, Buck Hill Falls, Pa.
24. Texas and Louisiana. First United, Dallas, Texas
24. Maryland. Theological Seminary, Gettysburg, Pa.
24. Rocky Mountain. Bethlehem, Los Alamos, New Mexico
31. New York and New England. First, Albany, N. Y.

e

7. Canada. First, Port Colborne, Ont.
7. Pittsburgh. Thiel College, Greenville, Pa.
7. Slovak Zion. Slovak Evangelical, Duquesne, Pa.

Visit St. Paul's -The Downtown Church in

DENVER, COLO.

16th at Grant
(1 block north of Capitol)
SERVICES
9:15 and 11:00 A.M.
SUNDAY SCHOOL
9:15 A.M.
Dr. Elmer W. Harner
Pastor
Rev. William A. Good
Asst. Pastor

IN MIAMI

"Air Conditioned"

St. Paul's Lutheran Church

3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor
Sunday Worship 8:00, 9:30, 11:00 A.M.
Sunday School 9:30 A.M.

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ. D.D., Pastor
Morning Worship, 11:00 O'clock

Clara Maass Memorial Hospital

(Lutheran Memorial Hospital)
School of Nursing

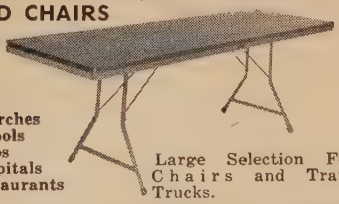
Three-year accredited course.
School affiliated with Upsala College.

Applications now being considered for September 1956 and 1957

For full information
Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey

VAN BERGEN BELLFOUNDRIES
ANNO 1795
Church Bells
Chimes-Carillons
Write for information:
American Branch:
van Bergen Bellfoundries
Box 608-Greenwood, S. C.
FAMOUS DUTCH PRODUCT SINCE 1795

CHARLEROI APTS.
Have Fun In The Sun
Summer & Winter Rates
407 N. GRANDVIEW AVE.
DAYTONA BEACH, FLA.

GET CLAPPER'S
FOLDING BANQUET TABLES
AND CHAIRS

For
Churches
Schools
Clubs
Hospitals
Restaurants
Large Selection Folding Chairs and Transport Trucks.
VARIETY OF TOPS. SUPER STRONG.
STURDY, EASY TO HANDLE!
Write For Descriptive Catalog
CLAPPER'S Builders and Suppliers
MEYERSDALE, PA.

NORTH CAROLINA . . .

(*Continued from page 32*)

the principle and practice of involuntary segregation of races and in support of equal privilege and unrestricted opportunity for all, and that all pastors and congregations be admonished to promote racial good will and understanding by holding and practicing the Christian concept that God is not a respector of persons, but has 'made of one blood all nations of men.'" Perhaps each voter knew what it meant generally, but was not sure what it meant specifically. No one anticipates a revolution from the resolution. The Social Missions Committee will sponsor a school at Lutheridge for pastors and laymen May 31-June 1 to discuss industrial relations, human relations, and family life.

Representatives from the church at large to the convention included Dr. John Rilling, Minneapolis, representative of the ULCA; Dr. Edwin Moll, Lutheran World Action representative who made his hearers see and smell the work of the Lutheran World Federation in the Holy Land; and Dr. Donald Houser of the Board of American Missions.

Officers re-elected were the Rev. J. Wilford Lyerly, Salisbury, secretary; Dr. B. E. Petrea, Concord, statistician; and Charles S. Heilig, Salisbury, treasurer.

✳ *A Unique Book* THE WHOLE FAMILY WILL ENJOY

OF ALL THINGS by Lily M. Gyldenvand

Forty-three informal, intimate chats on a myriad of everyday incidents and thoughts. Is God Deaf? . . . Be Yourself . . . What's the Use? . . . Only a Church Member? . . . Stick Your Neck Out! . . . Happiness Guaranteed— talks like these will renew your enthusiasm for the tasks ahead. "Though life may seem to be a series of pitfalls and apparent failures, there is glory, wonder, and victory in each day when God's hand is upon us." paper, $1.50

AT RELIGIOUS BOOKSTORES

Published by AUGSBURG PUBLISHING HOUSE MINNEAPOLIS 15, MINNESOTA

COMING EVANGELISM MISSIONS

y 13-18	West Penn, Pa.
	Yoakum-Victoria, Texas
	Montreal, Quebec, Can.
20-25	New Haven, Conn.
	Jackson, Mich.

CHANGES OF PASTORATE

PITTSBURGH

ANK, ARTHUR H. From Bethany Church, New Castle. To Brookville parish.

LDAN, ALVA A. From Hope Church, Forest Hills. To Ligonier parish.

ROCKY MOUNTAIN

EDE, WILLIAM H. From Trinity Church, Hays, Kan. To First Church, Colorado Springs, Colo.

MISSIONARIES

ARRIVAL

EERS, RUTH M. From India, April 17. 641 Chilton St., Baltimore 18, Md.

DEPARTURE

WNSEND, N. EARL. To Rivadavia 31, Olavarria, FNGR, Argentina. March 16.

DECEASED

THE REV. HERMAN MACKENSEN, pastor emeritus of Resurrection Church, ington, died April 3 in Arlington, Va. He an uncle of ULC Missionary Paul T. kensen, Jr., who is a prisoner of the nese Communists.

astor Mackensen was born in Brant wnship, Ontario, Canada, and attended ttin Luther Seminary in Buffalo, N. Y. served St. Peter's Church, Walmore, Y.; St. Matthew's, Detroit, Mich.; First urch, Southington, Conn.; Trinity, Hart- d, Conn.; First Church, Blasdell, N. Y., was mission superintendent of the New k Synod from 1928 to 1932. He retired Arlington in 1946.

ur iving are his wife, Sophia Bode Mack- en; a son, William; two daughters, Estelle Kile, and Mrs. Hans Reinhart; three thers, the Rev. Paul Mackensen of Balti-

POCONO CREST

Pocono Pines, Pa. (Lutherland)

Spend your Vacation at this beautiful 2,000 Acre LUTHERAN Resort Atop the Poconos. 3 Modern Hotels. Delicious Meals. Cozy Cottages and Honeymoon Lodge with meals at hotel. All Sports. Lake. Beach. Tennis. Golf. Lutheran Services. Rates: $43 to $75. Reservations and Booklet "TL"

POCONO CREST, POCONO PINES, PA.

Pocono Crest Camps

Pocono Pines Pa.

CHICKAGAMI for BOYS
NAWAKWA for GIRLS

31st Season. 2000-Acre Estate atop the Poconos. Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran Services.

4 Weeks $160 8 Weeks $295

Illustrated Booklet "TL"

POCONO CREST, POCONO PINES, PA.

Living Benefits

for Lutherans through Life Insurance

Lutheran Brotherhood

mail coupon below

L56

LUTHERAN BROTHERHOOD
701 Second Ave. So., Minneapolis, Minn.

Please send me information on how I can participate in LB's *Living Benefits*.

Name_____

Address_____

City_____ State_____

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., President

Berkeley 8, California

The fifth academic year begins September 5, 1956

College students graduating in 1956 or 1957 are advised to enroll now if interested in training and serving in the midst of Lutheran Home Mission Land. The Seminary boasts a strong faculty, curriculum, library, and an excellent new dormitory. The campus? Magnificent! The climate? Delightful!

Write for catalog and application form today

CARTHAGE COLLEGE

. . . traditionally a school of good teaching for Lutheran young people. Friendly, Christian atmosphere . . . social and athletic programs . . . personalized attention.

Write—Director of Admissions

Carthage College, Carthage, Illinois

more, Sigmund, and William J.; two sisters, Louise, and Elsie Denef; and several grandchildren.

The funeral service was held March 30 at Resurrection Church, Arlington. Burial was in Columbia Gardens Cemetery.

DR. HARVEY C. SNYDER, pastor of St. John's Church, Nazareth, Pa., for the past 30 years, died suddenly on April 18 at age 60.

The former president of the Allentown Conference was a native of Upper Gwynned, Pa., and a graduate of Muhlenberg College and Philadelphia Seminary. Muhlenberg College conferred upon him a doctor of divinity degree in 1948 in recognition of his services to the church.

He held only one pastorate—the four congregation Mount Bethel parish in Northampton County—before coming to Nazareth in 1926. He was a member of the Ministerium's Christian education and examining committees, chairman of the synodical congregational interests committee.

Surviving are his wife, the former Dorothy E. Heintzelman, and two brothers, Dr. Carson C. Snyder, a retired ULC minister i

CHICAGO LUTHERAN THEOLOGICAL SEMINARY

GRADUATE STUDIES — SUMMER SESSION

DR. JOHANNES KNUDSEN, DEAN

TWO TERMS — THREE WEEKS EACH

JULY 2 - JULY 20

JULY 23 - AUGUST 10

Enroll for one or both sessions

FIRST TERM:

August J. Engelbrecht.....Eschatology of the Old Testament
Robert H. Fischer.....The Church in the Late Middle Ages
Margaret J. Irvin.....Youth Program in the Parish
Joseph Sittler.....Contemporary Literature on the Doctrine of Man

SECOND TERM:

H. Grady Davis.....Sermonic Designs
Edmund Smits.....The Doctrine of God
Arthur Voobus.....Beginnings of the Church
Abdel R. Wentz.....American Lutheranism

MAYWOOD ILLINOIS

For Details Write to: Dr. Armin G. Weng, Pres.

1644 S. ELEVENTH AVE., MAYWOOD, ILLINOIS

nntown, and E. Emerson Snyder in Larchmt, N. Y.

The funeral service was conducted Apr. 22 by Ministerium President C. M. Cooper and Allentown Conference President R. R. Hartzell at St. John's Church, Nazareth. Burial was in Greenwood Cemetery, Nazareth.

WANTED

Social worker to serve as Director of Social Work department and family case worker. Progressive community, best of climate, with good working conditions and opportunity for advancement. Write Mr. V. E. Thoren, Executive Secretary, Lutheran Welfare Society, 204 South 15th Street, Tacoma, Washington.

Decorative

Pin-Up Lamps

Adds charm and distinction to almost every room in the house. Wall motto plaque at base of lamp is colorfully decorated. Lamp support and plaque of black metal. Complete with shade in matching charcoal gray with tiny white dots. Overall heights, 15 inches. Choice of two mottos. Bulb not included.

NM2124 Give Us This Day Our Daily Bread

NM2125 God Bless Our Home

$3.75
(mail order, $3.95)

Order From

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

Chicago 2, Ill.
Pittsburgh 22, Pa.
Columbia 1, S. C.
Baltimore 1, Md.
Los Angeles 5, Calif.
New York 7, N. Y.
Austin 1, Texas
Des Moines 9, Iowa
Rio Piedras, Puerto Rico
Kitchener, Ont., Canada

IN CONCLUSION . . . . . .

MAYBE I TALKED with the wrong people, but on a lengthy journey through the deep South last month I got the impression that the race situation is developing fairly smoothly. People aren't waiting for integration with open arms, but most of them seem content to let it come gradually if it has to come.

For one thing, southern industry is booming and cities are growing fast. Farming is being mechanized at a rapid pace. Cheap Negro labor is no longer as important as it was in the old South, and some of the pressure for keeping the black man in his "place" is being relaxed.

Also, it seems to me, many Southerners are keenly aware of the injustice that has been done to the Negro. They don't want to be told about it by self-righteous Northerners. But they size up the situation for themselves, and know that change is inevitable.

The churches have had a big part in changing the climate. Notice what our North Carolina Synod said at its convention in April (*see page 32*) about being "in opposition to the principle and practice of involuntary segregation of races" and in support of "equal privileges and unrestricted opportunity for all." The Virginia Synod went way beyond the state's politicians in recommending "integration of Negroes into the full church life of the synod" and agreeing on a synod-wide study of race relations.

IT'S TRUE THAT in one community in Alabama we had to take THE LUTHERAN out of the rack where free copies were on display in a public place, and from the deep South I get occasional letters that sound as if they were written by Senator Eastland. But this is merely the reactionary backwash you get anywhere when important social change is under way.

Southerners assured me that much of the newspaper reporting of a few glaring episodes recently has been badly overdone. Situations have not been as tense and frenzied as some newsmen make them out to be. I was in Birmingham just after the Nat King Cole incident, and read full and sober reports in the local paper about the city's Citizens' Council breaking up because many of its members were disgusted with what a few of the members had done.

THERE ARE SOME PEOPLE who are bitterly against any kind of change in any part of their lives. They cook up fantastically untrue explanations of how the change is being forced on them—by the Jews, or the Reds, or city-slickers from New York. It must be that these people had such happy childhood that they are eager to live in the placid dream world of yesterday. A skilled psychiatrist ought to write a social history of our times, to explain such folks as Westbrook Pegler.

It is painful to have to adapt to new situations as they continually arise, but being dead is the only way to avoid it. History sweeps along, ringing its bell like fire alarms, summoning us to get set for the new direction in which the storm is coming. Christians ought to be at a big advantage in this, because we get signals from beyond the limited horizon of this life. We ought to be able to discover which way to be moving, long before other people do.

And in the race situation in the South I'm convinced there are countless Christians who are clear-headed and alert, and who are communicating their calm wisdom to befuddled dreamers around them.

—ELSON RUFF

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Building a Wall of Protection around My Family's Future

. . . just by signing my name today!

Just by signing *your* name on a Lutheran Mutual insurance application, you can provide an enduring wall of protection for your loved ones.

What other form of investment can you make with such complete confidence? You know that ten - twenty - forty years from today your life insurance plan will be as strong as it is now.

Let Lutheran Mutual build in just one day the security it might take you a whole lifetime to provide.

Tell me how I can build a wall of protection for my family

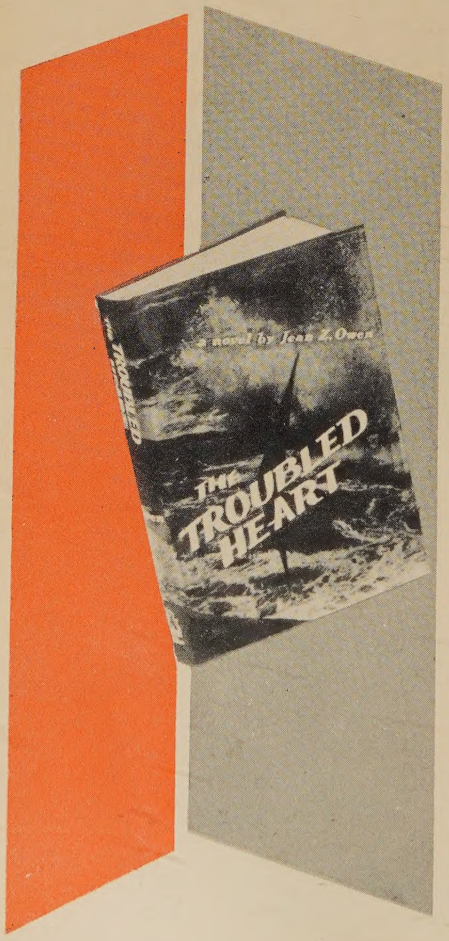
Name _____ Age _____

Address _____

City _____ Zone _____ State _____

Lutheran Mutual | **LIFE INSURANCE COMPANY**
Home Office ★ Waverly, Iowa

THE TROUBLED HEART



by Jean Z. Owen

The problems and conflicts of modern life are sharply delineated in this fast-moving novel based on the results of religion and psychiatry working together.

Rebelling against an attempt to solve her problems through religion, the life of wealthy Eva Lamson, however, begins to take on a deeper meaning and through the skillful guidance of both her pastor and her psychiatrist she regains confidence in her future.

A powerful story set in present-day California. Written in a lively and exciting style.

$3.75

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison St. Chicago 2, Ill.
1233 Hampton St. Columbia 1, S. C.
610 Smithfield St. Pittsburgh 22, Pa.
17 W. Franklin St. Baltimore 1, Md.
3103 W. Sixth St. Los Angeles 5, Calif.
17 Park Place New York 7, N. Y.
219 W. Sixth St. Austin 1, Texas
805 Locust St. Des Moines 9, Iowa
11 Arzuaga St. (P.O. Box 335) Río Piedras, Puerto Rico
237 King Street W. Kitchener, Ont., Canada

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8, Calif.